

THE CHRISTIAN CENTURY.

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Editorial

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CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

AUG. 10, 1916

Number 1

The Church College

DOES EDUCATION BELONG TO THE CHURCH OR THE STATE?

In the days of the fathers of our movement, education was largely in the hands of the church. Free schools had not as yet arisen. Both Thomas and Alexander Campbell were village school teachers early in life.

Most of the pioneer Disciples were men who had been to the best Scottish universities and were imbued with the educational ideal. Thomas Campbell spent more time in the new world teaching than in preaching. Alexander Campbell assembled in the wilderness a remarkable library for his time. At the earliest opportunity he founded Bethany College, and to the end of his life it was one of his dearest projects.

In our own day, the educational situation is far different. Great universities supported by the state have arisen. At first confined to technical instruction to a large extent, these great institutions are now teaching all the disciplines. This has made some people question the right or at least the obligation of the Church to maintain colleges.

The true educator will favor the school where learning is free from the trammels of popular opinion. At first we thought this place was the state university. When it was seen, however, that courses in religion could be given in but few of these state schools, it was at once seen that there yet remains a place for the church in education. The study of the history and meaning of religion is too fundamental to human life to be left out of the educational program of a democratic society.

♦ ♦

Furthermore, there is growing evidence of the interference of politicians with the liberty of learning in state universities. The case of Prof. Scott Nearing, in Pennsylvania is in point. The continual disturbances in recent years in Wisconsin, the embarrassments of that inspiring teacher, Professor Ross, show us that the unhindered study of economics may have to take itself to the institutions that are protected by the Church. The church schools are about through with heresy trials, and in the two disciplines which are most oppressed by prejudice, the church school is today on the whole more free than the state university.

Unless we are to have a state church again, it would be absurd to turn over the training of the minister to the state university. There is an occasional man in our ministry who has come up through the state university, but most of our ministerial students come by the way of the church college, though more Disciples are in attendance at state universities than at the church schools. The church college brings the young minister into a specialized group as at University Place, Des Moines, or at Eureka, where the Christian viewpoint is not only formally developed but where religion saturates the whole social group. Such an atmosphere is the place to make men loyal to Christian ideals, while free in their thinking.

The genius of the Disciples of Christ has been rationalistic in its temper. We have ever delighted in the intellectual aspects of religion. But, strange to say, we have been poor promoters of college enterprises. The searching article by Dean Norton found on another page is almost sensational in the courage of its utterances, but it is highly

important to face the facts as they are. In the great evangelical group of which we are a part, we are not in the vanguard educationally, as might have been expected from the original impulse that was given the movement. The reasons are obvious. For a long time there was a reckless duplication of institutions. The story of the dead college during our history would astonish some of our best informed men. We drop the curtain on this scandal of our history.

The neglect in furnishing endowment in days gone by has long since lost its excuse. The college authorities of the country have set a standard of proper endowment for schools and colleges. The Disciples are too far below this standard for us to quote the figures. Our schools are all perfectly aware that the immediate and pressing need of our time is the rapid collection of funds to make the institutions able to furnish the training modern youth should have.

♦ ♦

Disciple schools have been subject in recent years to the unedifying spectacle of reactionary journalism demanding certain doctrinal guarantees. This encroachment of the freedom of learning has been resisted to the finish by most of our educators. We believe the end of this epoch in our history has come, and it is significant that we are able to say at this very hour that the schools which have been freest are now most prosperous. The pragmatic argument fortunately, is with the college that has never bowed the knee to Baal educationally.

Clearly, if our schools serve all the Church by furnishing ministers, and if these schools aid continually in interpreting our religion in intellectual circles, every member of our religious group owes to our universities and colleges a great debt.

We owe our schools the good word which will make Hiram as well known as Amherst, and Butler as Oberlin. If we are truly an intellectual people, we should rejoice in our colleges and proclaim their merits to the world.

Our professors should be better known men. Probably the teachers in Disciples' colleges have suffered more in behalf of the faith in the past than our missionaries have without making an invidious comparison. Cultured men have accepted insignificant salaries and then found them but half paid. We should know our teachers by name and honor their scholarly work. They are still poorly paid and ill requited by the brotherhood which should know and appreciate them more.

♦ ♦

The educational emergency at this present time demands not only the loyal contributions of all the churches to our colleges, but it should touch the hearts of men of large means to endow and equip our schools in such a way that we shall have cause for just pride in them.

The percentage of educated people in our country is far too low to meet the needs of democracy. Young people everywhere are missing their chance because of the low educational ideals of their home or their community. The Disciple college is our answer to this situation. It is our contribution to the intellectual life of America.

An Educational Conscience

By Frederick O. Norton

CONSENCE, according to Webster, is "a sense or consciousness of the moral goodness or unworthiness of one's own conduct, intentions, or character, together with a feeling of obligation to do or to be that which is recognized as good—often with special reference to feelings of guilt or remorse or ill-doing." To have a conscience on education is to be sensible of a right or wrong attitude in regard to it, especially of converting this attitude into action, and a feeling of obligation to have the right attitude and to do the right action. If we ignore a subject or think it of too little importance to occupy our attention, we may be said to have no conscience with regard to it. By our educational conscience we mean the attitude, religious or irreligious, which Disciples of Christ take toward education, and especially toward the education of our own ministers; the sense of consciousness of right or wrong in our attention and action, and the recognition of our obligation to do what is right in this regard.

I.

Have we an educational conscience?

Are we doing what we should do in regard to education; do we have a feeling of guilt and remorse for not doing our duty, or have we no feeling or conscience whatever on the matter?

We have a decided conscience, or religious attitude, on other matters. We have a very strong "doctrinal" conscience, so strong that one of our leading religious journals has for months given a large part of its most prominent space to the promotion of what it calls a "Doctrinal Revival," and recently has given much valuable advertising space for the promotion of a "Doctrinal Congress." Do we hear of an "Educational Revival?" Are any of our religious papers promoting an "Educational Congress?" I think it only fair to say in this connection, that the pulse of a people, whether religious or otherwise, may be felt through its representative press, as the business managers of the various publications must be trained experts in feeling the pulse of the people, in order to give them what they want. So we may judge what is popular among the people by what is emphasized by the press. We are very strong in our attitude toward Baptism, Confession, the Lord's Supper, Faith, Repentance. If one of our leaders is regarded as unsound in any of these, especially the first, he is branded and read out of the Brotherhood as a heretic, an infidel, or a Unitarian. Does this occur if one does not make adequate preparation for the ministry, or if a religious leader does not support our educational institutions with a uncertain sound?

NEGATIVE ATTITUDE TOWARD EDUCATION.

We, as a people, have no educational conscience—or practically none. Notice that I say, "we, as a people." There are, of course, many individual exceptions, at our rank and file, and whatever we have of official representation, give it practically no recognition, or assume toward it a hostile attitude. One of our leading journals, in commenting upon our educational institutions recently, remarked that a few of them had a "craze

for standardization." Now standardization means nothing more or less than an orthodox recognition of the scripture, which exhorts us to be "of good report of them that are without," and to give what we promise in our catalogues. We have some institutions that advertise that they will give an A.B. degree, and what they really give is recognized by "them that are without" (e. g., the United States Bureau of Education, the Association of American Universities, and such universities as Harvard, Columbia, Michigan and Wisconsin) as only one-half or one-fourth of an A.B. The attitude of our ordinary individual church members is illustrated by an answer



Dean Frederick O. Norton, of Drake University.

which I have frequently elicited from church men, when I have asked them to support Drake University: "Nobody ever gave me an education, why should I give anything to a young man who should work for himself?"

Such people do not realize that if our young men are to be trained for the ministry, the church must provide the college, as no provision whatever is made by the State. The State provides educational advantages for every other calling except the ministry. The knowledge which our ordinary church members have of the needs of our educational work is well illustrated by the remark of a well-to-do farmer near Des Moines, who, when solicited for help for Drake University in the time of dire need, said: "Well, if I'd ever give anything, I'd give it to some poor institution, and not to a rich college like Drake University."

WHY NOT EDUCATIONAL CONGRESSES?

We have no educational revivals because we have nothing educational to revive. Our religious press does not promote educational congresses or conventions, and we have had the scariest, back-door, on-the-side, out-of-the-way, in-the-corner, apologetic recognition on our missionary programs. We have spasmodic, but pitifully inadequate recognition from the press, and in general from the pulpit. We have no active educational organization or propaganda. Note that I say active. We have recently made a

paper organization, and it is good as far as it goes, but it is composed of men who have no time to give to it, and, while I have nothing to say against the organization, but rather do I commend it as a step in the right direction, the fact that it is not generally known that we have such an organization is proof of its inadequacy.

It is generally agreed that one's contribution toward a cause is a good index of his conscience in regard to it. Our 1915 Year Book records the distribution of our church offering as follows: American Christian Missionary Society, State Missions, Foreign Christian Missionary Society, Church Extension, Ministerial Relief, Christian Women's Board of Missions, National Benevolent Association, and of Bible-school offerings: American Christian Missionary Society, Foreign Christian Missionary Society, State Missions. Our educational interests were not recognized in the official record of the distribution of offerings until the present year. The Methodist churches in one of the four conferences in Iowa gave over \$25,000 to education; all the churches of Disciples in Iowa, according to the 1916 Year Book, gave only \$510.94.

II.

Why do we not have an educational conscience?

Because all our attention and emphasis has so far been given to direct evangelism, sometimes to blatant evangelism, if I may be permitted to use such a term. We are just getting through the fighting-for-existence stage, and have not yet recognized the fact that we are through. I mean most of us have not, and if any one lets up on this kind of a program, it is considered that there is something the matter with him, and he is at once assailed with those epithets of traitor, heretic, Unitarian, etc.

Because of our peculiar teaching that Scripture is easy, and requires no interpretation, and the consequent result that one man's guess is as good as another's. Why, then, go to the college at all? And why have colleges? One can go from the plow, or the barber shop, directly into the pulpit, and he is more likely to be "sound" (loud) than after he goes to college, especially if he goes to a standard college. "If the books agree with the Koran," said Caliph Omar, as he set the match to the great Alexandrian Library, "they are useless; if they do not agree, they are pernicious; in any case, they should be destroyed." A modern version might read as follows: "If our colleges teach what is in the Bible, they are useless; for any grammar school boy or girl can find that out for himself. If they teach anything that is not in the Bible, they are pernicious." The conclusion is inevitable.

HIGHER EDUCATION SCORNED.

Because of our literalism and legalism. For every action, and every attitude, and every movement, we have a plain "Thus saith the Lord." Do this, and you will be saved; don't do it, and you will be damned. Consequently you are less likely to be "saved" if you have anything to do with education, especially with "Higher Education," which is popularly synonymous with "Higher Criticism," which, in its turn, popularly means "Infidelity."

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G. D. Edwards, Dean,

Columbia, Missouri

If it is all down in plain black and white, which he who runs may read, why not leave well enough alone? Safety first!

Because of our inordinate conceit, and cocksure dogmatism. We are absolutely right. All others are inevitably wrong. They are educated. We are not. Why educate?

Because we have no educational propaganda. I mean of course no effective propaganda, as in the case of Missions, Benevolence, Church Extension, et al. This is natural. Why should we have, with an attitude such as I have described?

III.

What will give us an educational conscience?

First, genuine scriptural teaching, with emphasis on the need of Christian education, following the example of Jesus and Paul. Jesus gave most of his short life to training twelve men. Surely we will make no mistake if we give our time, and millions, if we have them, to educate our religious leaders. Paul, the greatest of all preachers and evangelists, had the best education his country could afford—an education corresponding to that for which the highest academic degree is conferred at the present time.

Secondly, the establishment of a propaganda for religious education similar to that which we have long had for Foreign Missions—a scientifically organized Board of Education, with the best educational leader who can be secured as Secretary, a man whose consecrated scholarship and ability will compel the attention of the brotherhood and the respect and loyalty of our educational institutions; a man of the most thorough equipment and experience, who will devote all his time, energy and talents to our educational interests.

The object of this educational propaganda should be: to educate our religious leadership; to create, arouse, or develop a sentiment in favor of education among the Disciples—an educational conscience, so to speak, as we have been developing a missionary conscience. The first step to be taken by this Board through its Secretary should be to make a thorough investigation and classification of all our educational institutions and enterprises,

and to publish the results of this investigation without fear or favor, for the information of our church people. If we have schools that are *second, third, or* fourth class, our people, and especially our young people, should know it, and the public has a right to the most exacting knowledge of the institution it is called upon to support. This investigation should be followed by enlightening articles on our educational conditions and problems, in our religious papers, published by the Secretary by the authority of the Board. Our religious leaders, whether ministers, business men or professional men, should be individually interviewed and won to a sympathetic understanding and co-operation in our educational work. Addresses should be given at our principal conventions and in our leading churches. A monthly or quarterly bulletin should be published, keeping the interests of our colleges before the people. Discriminating literature should be sent to the churches. Educational Day should be as generally observed as Foreign Missionary Day is now, and proper literature should be provided for this purpose.

The Board through its Secretary should thoroughly standardize and co-ordinate the work of our colleges. This, of course, should be approached in a judicious manner by personal visitation and conferences with the executives.

The Board should advise and assist in the management of financial campaigns, for individual institutions, but greater emphasis should be placed upon the financial returns, through the proper adjustment of the church budget to the headquarters of the Board, creating a large fund for distribution according to needs. If the educational conscience is fully developed, the money for the work will follow.

OUR CRYING SIN.

The crying sin of the Disciples today is the neglect of our church colleges. The Men and Millions Movement is the first real recognition of the proper place of our educational work. One of its aims was stated to be to raise the salaries of instructors to a living standard. How many of our people know that a majority

of our so-called professors are not paid as well as plumbers or carpenters? Do not let us deceive ourselves. The law of compensation works here as well as anywhere else. Whatever may be said about "loyalty," it is impossible to secure or hold the best equipped instructors without adequate salary, consequently it is a fact that in the recent classification of the U. S. Government, only one of our educational institutions was ranked in group I.

The productive endowment of the "richest" educational institution among us, is less than a million dollars, while two to five millions is the endowment of the ordinary first class small college; for example, Amherst, with about 400 students, has five million and in round numbers the endowments of the best standard colleges and universities amount to from one-half million to one million for every one hundred students. We have about three and a half million dollars endowment for twenty-three colleges, with about 6,500 students, or about one million for every 2,000 students, or only from five to ten per cent of the endowment of schools that are supported by "them that are without."

"QUIT PLAYING AT EDUCATION."

A number of our institutions are called "Universities," with such pitiful endowments as \$44,880, \$57,680, and \$65,000; some "colleges" with "no endowment" and one with \$222!

We often hear the complaint that many of our best young men who wish to prepare for the ministry go to Harvard, Yale, Union, etc., and there imbibe strange doctrines inimical to the faith once for all delivered to the saints. But what can we expect when at these schools they may have free tuition, and at ours, they pay from \$50 to \$110 a year; when not one of our institutions is adequately equipped for research, and when it is an indisputable fact that no one can get a position in one of our best colleges without a degree from one of these great universities. It seems to me that it is time for us to quit playing at education. But this we will not do until we develop an educational conscience.

The Pagan at the Gate

By Charles H. Forster

WAR cannot be conducted according to rules which are born of the ideals of Jesus Christ. To think of such a thing is to think in contradictions. The dead religions of antiquity are better suited to modern Europe, with its militarism, than Christianity. Christianity or Militarism, one or the other, must survive; they cannot both survive.

The pagan is at the gate of our civilization, ready to come in and take possession. Like a lurking menace we see him, on all sides, in every department of human life, seeking to capture our world, seeking to overthrow the ideals which have been most precious to us.

THE HIGH PRIEST OF THE NEW PAGANISM.

Many foes within our gates are allied with the pagan without. These foes weaken us in our stand against the pagan by getting us to distrust our weapons: The Word of God, the ideals of Jesus, the message of Christianity, and the moral standards of our modern civilization.

Only by holding to these can we stand against the subtle advance of The New Paganism.

Friedrich Nietzsche, the philosopher, can rightly be called the great high priest of The New Paganism, and his teachings, which will be described in this article, prepared the way for The War in two ways: by undermining the teachings of Christ, and by exalting the ideals of classic paganism. The legions of living pagans who are now horrifying and terrorizing Europe are acting out the philosophy of Nietzsche to the letter. A writer conversant with German life and the philosophical teachings in German universities recently wrote concerning Friedrich Nietzsche: "It is very interesting to watch the unreasonable and bloody antics of the real pagans who are now making Europe a living example of the philosopher's theories."

THE PAGAN PHILOSOPHY IN REAL LIFE.

The philosophy of paganism has ceased to become a mere exercise of the intellect. It has embodied itself in real life. It had

everything ready. It had an incredibly terrible and monstrous machinery at its command. Like some great Juggernaut Militarism lunged forward, and men, women, children, ideals, religion, literature, government were driven before it in just one bloody direction. Nothing can get to the rear and escape. All must go in the direction they are driven or be crushed to death. Militarism has now the upper hand.

CHRISTIANITY THE ONLY HOPE.

Christianity is the only force that could have destroyed this Juggernaut. It is its natural enemy. The paganism of Europe could not have been regenerated if Christianity had been fully alive. Christianity must be undermined if a militaristic civilization is to be erected. Now the intellectual attempt of paganism to undermine Christianity found its voice in the teachings of Nietzsche and his followers.

He brands the doctrines and the dogmas of the Church as a lot of empty notions—the last fumes of evaporating

8

reality. He calls the Christian conception of God the thinnest that ever existed in the mind of man—nothing more than the delirium of a set of sick cobweb sinners. Nietzsche is not altogether incorrect in these seemingly blasphemous utterances, for Christian scholarship has spent much valuable time spinning metaphysical and theological cobwebs. The great danger lies, not in the cobwebs themselves, but in the act that we have forsaken the realities of the religion of Jesus Christ and taken for the fundamentals of our religion these flimsy vagaries of the intellect.

NIETZSCHE'S OPINION OF CHRISTIANS.

Nietzsche makes the common error of mistaking these vagaries for real Christianity. In his opinion there is no more self-convinced, more inflated idol in existence than the God the Christians worship. In the following language he describes his opinion of the Christian's God: "A god of the sick. . . . One of the most corrupt concepts of God that ever arrived on earth. It represents the low water-mark of declining developments of the god-type. . . . In this god we find hostility to life, to nature, to the power of real living. . . . That the strong nations of Europe have not thrust from themselves the Christian's god is verily no honor to their religious talent, not to speak of their taste. They ought to have got the better of this sickly, decrepit product of decadence. . . . They have incorporated sickness, old age and contradiction into all their instincts. . . . Two millenniums and not a single new god! But still continuing, as if persisting by right, this pitiable god of Christian monotheism. This hybrid image of ruin derived from nullity and contradiction, in which all decadent instincts and lassitudes of soul have their sanction."

THE GREAT WAR TERROR.

What a blasphemous challenge! It is high time we examined our concept of God to see if there is any misleading weakness in it. Is the God which Nietzsche blasphemes the Christian God or an invention of scholastic theology? We have woven around the God of Christ a bewildering maze of metaphysical and theological cobwebs! The trouble with Europe at this present awful hour is that the living essence of Christianity has been made the plaything of the intellect and not an instrument with which to build The City of God. Upon founda-

tions made of these theological vagaries, the great ecclesiastical systems of Europe have been built, with their monuments of masonry around which now the bullets and shells of paganism shriek and laugh and destroy in hideous, devil-like scorn.

While Christianity grew in these ecclesiastical systems Europe remained pagan at heart. Paganism slumbered beneath the thin crust of a formal Christianity although it made its presence known in various ways Europe lived upon the surface of the crust and felt secure, but the pagan writhed beneath, until, at last, in the autumn of nineteen hundred and fourteen, the world shook with terror and agony. Paganism had awaited its day, and with a thousand deadly implements of death of its own preparing, it penetrated every nook and corner in Europe. Wives and mothers wept, and their half-starved children knew not the meaning of the tears. The rotting bodies of the men the women loved, and upon whom the children depended, merely furnished a stench upon the battlefield to make the believers in Christian civilization feel faint.

Is it too late to build into life the ideals of the Man of Nazareth?

THE CHURCH A FRIEND OF MILITARISM?

European Christianity has been too much like a Bird of Paradise in the midst of a beautiful jungle. It should have acted the part of sturdy pioneer, clearing away the wild beauty, the wild beasts and the wild inhabitants to make room for a splendid, well-ordered and secure Christian civilization, but it sang its song and lived so harmlessly in the midst of the jungle that it became a harmonious part of existing conditions. It advocated a form of religion but denied the power thereof. Militarism and the Church dwelt side by side in peace. The wolf dwelt with the lamb, the leopard lay down with the kid, the cow and the bear fed together, but when the bigger beasts began to quarrel the lesser creatures found themselves quite unable to keep the peace of the jungle. The Church has made itself a harmless, lesser creature, and against the basic instincts of life which are now ruling in blood and horror it stands helpless. It has sold its birthright for a mess of dogmas. It is trembling in its weakness and the big beasts are crunching each other and the jungle flows with blood. All its baubles, its temples, its creeds and its liturgies seem like mocking effigies of its weakness as it now stands amidst the noise and scourge of

the legions.

Instead of regarding Militarism as an out-and-out enemy the Church has assumed a friendly attitude, merely suggesting that it might pull out a few of its claws and cloak its paganism in a set of nice, humanitarian rules. A few loyal sons of the Church, seeing the fallacy and futility of all this, have prayed and held peace conventions. Speeches have been made and books have been written. We have talked confidently and have been filled to the crown of the head with sentiment, but militarism regarded us with an indifference which amounted to scorn.

Above the prayers of the Church, and more powerful than they, sounded the cry of the New Paganism. Nietzsche, its prophet, called for a new religion, a new conscience and new moral values as Europe's great need. Something new to resist the decaying society and deteriorating life of Christian civilization. Something to take the place of the cowardice, the pitifulness, the old woman's morality which two millenniums of Christianity have incorporated into the race. Nietzsche finds this something in the law of the jungle and the revival of the rule of the basic instincts of life. Europe must open the windows and let the fresh air blow in from the expanses of the jungle and drive out the poisonous atmosphere of Christianity. It must develop the manly instincts which sing in battle and shout when the blood spouts from the wound of an enemy. It must tread under foot that contemptible species of well-being dreamt of by "shopkeepers, Christians, cows, women, Englishmen, and other democrats."

THE WAY TO ENDURING HEALTH.

Here is the voice of philosophy giving the call of the wild. Nietzsche penetrated to the pagan passions which smoldered beneath the thin crust of Christianity which covered Europe. He helped to strike the match which changed these smoldering passions into a living flame. We have been living on the top of a volcano and we should not show surprise now that the basic passions have burst forth into roaring, flaming, lurid life. Our part is to be ready with a new and forceful message when these passions have burned themselves out, when the hour of war lust is over, when the inevitable hour of weakness after passionate indulgence prostrates the world. In that hour we can point the way to an enduring health.

Vacaville, Cal.

A Moral Equivalent for Universal Military Service

RANDOLPH BOURNE, in *The New Republic*.

THE current agitation for preparedness has set hosts of Americans to thinking out for the first time what a real national strength and readiness would mean. We suddenly realize that if we are to defeat that militaristic trend which we loathe we shall have to offer some kind of action more stirring and more creative. The call now upon every citizen is to be not nebulously patriotic, but clear and lucid as to America's aims, so that our national energy shall not be squandered and misused. There looms up as a crucial need that "moral equivalent for war" with which William James first roused our imaginations. It seems no longer so academic a proposal. Confronted with the crisis, we see that he analyzed the situation rightly.

All around us we feel a very genuine craving for unity of sentiment, for service, for some new national lift and broadening which shall keep us out of the uneasy pettiness into which the American conscience has threatened to fall. In our hearts we know that to crystallize this desire into a meaningless sentiment, or into a piling-up of armaments or a proscribing of alien cultures, would not satisfy us. We want action, but we do not want military action. Even the wildest patriots know that America would have to go through the most pernicious and revolutionary changes to accept the universal military service which they advocate. We wish to advance from where we stand. We begin to suspect that military service,

flag-reverence, patriotic swagger, are too much the weary old deep-dug channels into which national feeling always runs and is lost. The flooding river fills again its archaic and forsaken paths. Our present confusion expresses the dilemma we find ourselves in, when our instincts impel us into courses that our intelligence tells us we ought not to follow.

"AMERICANISM."

Our American danger is not so much that we become militarists as that we grope along, fretting and harrying each other into a unity which is delusive, and expressing our "Americanism" in activities that are not creative. The best

come through James's conception of a productive army of youth, warring against nature and not against men, finding in drudgery and toil and danger the values that war and preparation for war had given. Ten years ago such an army seemed Utopian. We had neither the desire nor the technique. It seemed a project not to be realized without making a reorganization of our life so radical as to make the army itself unnecessary. Today, however, a host of new attitudes seem to give us the raw material out of which such a national service could be created. We hear much of universal military service as "education." The Plattsburghs are sugar-coated as "civic training camps," "schools for citizenship." Universal service no longer stands on its old ground of mere preparation for war. It is frankly trying to get itself recognized as an indispensable mode of education. The next pertinent step is evidently to ask why, if universal service is valuable because it is educational, it should not be constructed on a strict educational foundation.

COLOSSAL ORGANIZATION NOT NEEDED.

James's proposal sounded Utopian because it would require an entirely new and colossal national organization to put it into action. Universal military service in this country would certainly mean such a task. But if our national service is to be educational, we already have the organization in existence. The rapidly consolidating public school systems in the states provide the machinery for such an organization. As the public schools become better places for children to spend their time in, we are growing less tolerant of the forms of schooling outside of the public system. The tendency is towards the inclusion of all children in the public school. And the progressive states are requiring schooling up to the full age of sixteen years. We are rapidly creating a public school system, effectively administered by the states, which gives us the one universally national, compulsory service which we possess or are ever likely to consent to.

Education is the only form of "conscription" to which Americans have ever given consent. Compulsory military service would require decades of Napoleonic political evangelism to introduce. Compulsory education is universally accepted. For a national service which shall be educational you would have to convert nobody. The field is sown. No one denies the right of the state to conscript the child for education. But coupled with this assent is the insistence that the education shall be the freest, fullest and most stimulating that we know how to give. The current educational interest arises largely from the indignant demand that a state which takes all the children must meet the needs of every child. The very recent enthusiasm for "vocational education" means that we want a schooling that shall issue in capacity for fruitful occupation. A national educational service could give training for work at the same time that it gave opportunity for service.

MILITARY SERVICE A SHAM.

It is only a national service of this kind that would really be universal. Military service is a sham universality. It omits the feminine half of the nation's youth. And of the masculine half it uses only the physically best. France is the only country where the actual levy on men for military service has approximated the number liable. But worst of all, military service irons out all differ-

ences of talent and ability. It does not even tap the resources it enlists. It makes out of an infinitely varied group a mere machine of uniform, obeying units. The personal qualities, the individual powers of the youth it trains, are of no relevance whatever. Men are valuable exactly to the degree that they crush out these differences.

A national service for education would not be a sham. It would actually enlist the co-operation of every youth and girl. It would aim at stimulation, not obedience. It would call out capacity and not submerge it. It would organize varied tasks adapted to the capacities and strengths of its young citizenry. It would be universal, but it would be compulsory only in the sense that it called every one to the service. The tasks would not be enforced drudgery, but work that enlisted the will and toned up the aspirations.

RELATION TO THE PUBLIC SCHOOLS.

Such a national service would be the logical outgrowth of our public school system. Suppose the state said: All children shall remain in school till the age of sixteen years. Between the ages of sixteen and twenty-one they shall spend two years in national service. This service shall be organized and administered by the state educational administrations, but supervised and subsidized by the national government. The service would be performed as national service, but its work would be constructive and communal in its purposes and not military. Special military training could be given as a branch of this service to those who were best fitted for it. But defense would be but an incident in our constructive life, and not the sinew of our effort.

The tasks for such a national service would evidently be different from those contemplated by James. He thought of turning his army of youth into the drudgery of the world, where they might win in heroic toil and self-sacrifice the moral rewards which war had formerly given. But if our service is to be universal, it cannot be mere unskilled labor in mines and farms and forests. A large proportion of our youth would be disqualified. Furthermore, a service which made such frontal attack on industry would be bitterly resisted by those with whom its work competed. We are not prepared for a service which clashes too suddenly and harshly with the industrial system. What we need is a service which shall not so much do the old work of the world as create new demands and satisfy them. This national service could do things which need to be done, but which are not now being done. It could have for its aim the improvement of the quality of our living. Our appalling slovenliness, the ignorance of great masses in city and country as to the elementary technique of daily life—this should be the enemy of the army of youth. I have a picture of a host of eager young missionaries swarming over the land, spreading the health knowledge, the knowledge of domestic science, of gardening, of tastefulness, that they have learned in school.

SOME ADVANTAGES FOR COMMUNITY SERVICE.

Such a service would provide apprentices for communal services in town and country, as many schools and colleges are already actually providing. Food inspection, organized relief, the care of dependents, playground service, nursing in hospitals—all this would be a field for such an educational service. On a larger scale, tree-planting, the care and repair of roads, work on conservation projects,

the care of model farms, would be tasks for this army. As I was burning caterpillars' nests the other day in New Jersey and saw the trees sinister with grey webs, I thought of the destroying army of youth that should be invading the land clearing it of all insect pests. We might even come to the foreible rebuilding of the slovenly fences and outhouses which strew our landscape, and to an imposition of cleanliness upon our American countryside. With an army of youth we could perform all those services of neatness and mercy and intelligence which our communities now know how to perform and mean to perform, but have not the weapons to wield.

"FLYING SQUADRONS."

The army could be organized in flying squadrons, so that its youth could travel widely and see and serve all kinds of men and communities. For its direction we would need that new type of teacher-engineer-community worker that our best school systems are already producing. Scientific schools, schools of philanthropy, are turning out men and women who could step into their places as non-commissioned officers for such an army. The service could be entirely flexible. Boys and girls could learn the rudiments of their trade or profession in actual service with the army. Book studies could be carried on, and college learning could come to its own as the intellectual fertilizer of a wholesome and stimulating life. Athletics and sports would be an integral part of the two years' service. There would be long periods of camping in the national parks or upon ocean beaches. The Boy Scouts and Camp-Fire Girls already give the clue to such an enterprise.

If objection is made that this national educational service would fail to bring out the sterner qualities of heroism and self-sacrifice, and would not be a genuine moral equivalent for war, the answer is that the best kind of a moral equivalent is a moral sublimation. We want to turn the energies of youth away from their squandering in mere defense or mere drudgery. Our need is to learn how to live rather than die; to be teachers and creators, not engines of destruction; to be inventors and pioneers, not mere defenders. Our cities and isolated farms alike are mute witnesses that Americans have never learned how to live. Suppose we had a national service which was making a determined assault for the enhancement of living. Would its standards be less rigorous? Rather would the ingenuity and imagination have to be of the finest.

NATIONAL UNION AND VIGOR SECURED.

Some such conception of national service is the only one which will give us that thrill of unity and vigor which we seek. An educational service built on the public school system puts the opportunity in our hands. The raw material in attitudes and desires is here. Every task that an army of youth might perform is already being done in some school or college or communal service. All we need to do is to co-ordinate and make universal what is now haphazard and isolated. An army of youth which focused school work would provide just that purpose that educators seek. The advocates of "preparedness" are willing to spend billions on a universal military service which is neither universal nor educational nor productive. Cannot we begin to organize a true national service which will let all serve creatively towards the toning up of American life?

A Call to Young College Men and Women

The Christian Woman's Board Appeals for Seventy-five New Foreign Missionaries.

BY CHARLES T. PAUL.

AT A recent executive meeting the Christian Woman's Board of Missions, after much prayer and careful consideration, felt itself compelled to one of the greatest decisions in its history. No member of the Board could foresee how the decision would be realized; but there it was, voted with but a dissenting voice,—a veritable act of faith to which the Board seemed divinely driven—the inevitable answer of a great missionary society seeking to respond in a statesmanlike manner to the cumulative appeals and demands which, for the past two years, have been coming from its foreign fields.

SPECIFIC NEEDS.

To be specific, the Christian Woman's Board of Missions hereby issues an appeal for seventy-five new foreign missionaries. In the present article the College of Missions is asked to present to the Board's auxiliary constituency, and to the entire brotherhood of the Disciples, a brief preliminary statement of the appeal. These reinforcements must be discovered and enlisted, must complete special missionary training in addition to a college education, and must actually be placed on the fields within a period of five years. It is desired that this announcement be regarded as a direct call to young college men and women whose hearts are now turned toward, or who might be willing to consider, foreign missionary service, and who can meet the physical, educational and spiritual requirements of such service. No less direct if not more important is the challenge to young pastors and to teachers who have had successful experience since their graduation, and are now occupying positions from which it would not be easy to turn away. This is the call of the Cross to tested lives which the churches in America will send "far hence" only by the unselfish "Spirit of Missions." It is also a call to ministers, college presidents and professors, to state secretaries and missionary leaders, to parents of young men and women about to choose their life-work—all of whom are asked to co-operate with the Board in the quest and enlistment of the new candidates.

The geographical distribution of the need for whose supply the seventy-five additional workers are so urgently desired is briefly indicated as follows:

JAMAICA.

The opportunity was never greater in this "paradise of the Caribbean," the Board's oldest foreign field, among a people whom Sir H. H. Johnston characterizes as the most enterprising and hopeful of all the negro races of the New World. A man and wife are needed in Jamaica for general evangelistic work. The Board is urged also to establish at Kingston, the capital, an industrial institute after the model of Hampton or Tuskegee. For this enterprise, the first of the kind to be contemplated for the island, another married couple of special industrial training and

more than ordinary resourcefulness will be required.

MEXICO.

For our storm-tossed neighbor republic, territorial apportionment and a distribution of forces, looking to adequate occupation of the entire country by evangelical agencies, was agreed upon at the Cincinnati Conference held two years ago. The mission boards are preparing for a united and co-ordinated Christian



President Charles T. Paul, at the head of the College of Missions, Indianapolis, Indiana.

advance as soon as the present disturbances subside. Mexico's problems will never be solved without the Gospel. To strengthen our missions already established and to occupy the territory for which the Woman's Board is responsible (i. e. the entire State of Coahuila with portions of the contiguous State of Nuevo Leon and possibly of Tamaulipas) demands an increase of twenty-one missionaries, seven married couples for evangelistic and institutional work, and seven single women to serve as teachers and home workers.

SOUTH AMERICA.

Since 1905 the Board has had its South American base at Buenos Aires, the great cosmopolitan capital of Argentina. The reports and deliberations of the Panama Congress, with their startling revelations of the spiritual destitution of Latin America, culminated in an appeal to all boards working in the southern republic to attempt heroic enlargements of their present operations. The Panama challenge was made more specific and practically irresistible by the supplementary reports of the deputation which conducted the Regional Conference in the South American capitals, and which met at the College of Missions in June to formulate its findings. In view of the vast regions disclosed in these reports as being practically un-

touched by any evangelical activities, the Christian Woman's Board, on behalf of the Disciples of Christ, has undertaken to occupy a big reach of new territory extending northward from Buenos Aires. It comprises the three Argentine provinces of Entre Ríos, Corrientes and Misiones, situated between the rivers Uruguay and Parana, and also the entire Republic of Paraguay. From the missionary viewpoint there is not a more strategic piece of country in all Latin America. Nor do the annals of modern missionary administration record a finer example of daring and prescient Christian statesmanship than the prompt and prayerful action of the Christian Woman's Board of Missions in being the first of all the boards to request the assignment of a part of South America's vast unoccupied regions. This immense new parish as large as Ohio, Indiana, Illinois, Michigan and Wisconsin, with a population of 61,000,000, is the very heart of the future development of the southern continent. To enlarge the mission in Buenos Aires, and to move out for pioneer work into the regions described, calls for the immediate though only initial investment of twenty new missionaries,—ten men and ten women, prepared for all types of service, from educational ministry among the students and cultured classes of Buenos Aires and Asuncion, to evangelistic, industrial and social work among the Indians of the Paraguayan Chaco.

INDIA.

Such great harvests and new openings wait upon the Disciples in Central India that our Indian mission has asked the two Boards, the Foreign Christian Missionary Society, and the Christian Woman's Board of Missions, to augment the staff by sixty additional workers during the next five years—twenty married couples and twenty single women. Of these the Christian Woman's Board seeks to provide its reasonable quota, ten married couples and ten single women, thirty in all. They are needed as physicians, nurses, zenana workers, teachers, industrial superintendents, and orphanage mothers. Bilaspur, Jhansi, Bina, each familiar station has its crying need. Hospitals, schools, orphanages, village districts, mass movements, unentered territory are hungry for new hands, new faces, new hearts,—more leaders and shepherds of souls.

This, then, is the sum of the matter. The fields are white unto harvests too great for present reapers to cope with. An increase of seventy-five new missionaries is asked for. Here let the appeal stand out in tabular form:

Four for Jamaica,
Twenty-one for Mexico,
Twenty for South America,
Thirty for India.

It is the Board's desire and purpose to secure as large a proportion as possible of the seventy-five during the current summer months, so that this present year they may begin their special preparation at the College of Missions,

whose next session opens September the thirteenth.

Most earnestly is the whole brotherhood urged to join with the Board in prayer that these missionaries may be raised up and thrust out by the Lord Himself through the devotion and collaboration of His people.

At the summons of European emperors and kings millions of the best and bravest of men, the flower of the old-world nations, have rushed to the defense and advancement of their country's cause. Multitudes have laid down their lives. When America seemed menaced on her southern border, mighty battalions were soon mustered on the Rio Grande,

with hundreds of thousands more ready and eager in "the glad ardor of sacrifice" to volunteer for service if Washington should but speak.

What should be the response of a million and a half Disciples to this peaceful call of the kingdom of Christ?

Correspondence is at once invited from young men and women who desire to present themselves to the Board as candidates, and from other persons concerning possible candidates of their acquaintance, interest and prayer. Address Mrs. Anna R. Atwater, President Christian Woman's Board of Missions, College of Missions Building, The College of Missions, Indianapolis, Ind.

work are very great. People who cannot attend University classes, or who prefer the more unconventional life of the Assembly, come in large numbers to participate in these studies. They are people of many denominational and theological view-points, but their interest in the great themes of religion is profound and constant.

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But it is the lecture hours of eleven and half-past two that attract the crowds. At these times the great subjects of national and social interest are discussed. During one week we heard Professor Steiner daily, in a treatment of the problems of our new citizenship, the results of immigration, which searched the consciences and the hearts of all who listened. Another week was given to "Preparedness," with addresses twice daily by advocates of armament and pacification, respectively, who alternated in their presentation of the various phases of the question, and left most people in hopeless confusion as to what was meant by "preparedness" after all. One speaker proclaimed himself a pacifist and with amazing audacity demanded the largest navy in the world! Another insisted that he was a militarist, but dissented from any program of army increase beyond the size required for police duty. On the whole one gathered that the sentiment of the audiences was quite averse to the proposals made in the interest of preparedness, and that but for its political value just now the whole program would fall of its own weight, and under the sober second thought of the nation.

Another week was given to lectures on various phases of archaeology, coincident with the sessions of the American Institute of Archaeology. During that week the speakers dealt with such fields as Primitive European Life, the testimony of Egypt to the early history of the race, and the story of Athens in the age of Pericles.

Interspersed with these more serious subjects were recreational features in the form of concerts, moving pictures, baseball games, receptions, and ghost parades, while golf, swimming, fishing and canoeing all had their devotees.

♦ ♦

The Visitor

At Old Chautauqua

WHEN the first French voyagers made their way across the portage from Lake Erie to the water that stretches from Mayville to Jamestown, N. Y., and gave it a name which later was modified to Chautauqua, they little realized that they were providing the English language with a word which as a noun and adjective was to prove one of the most useful terms in the common speech. No one knows what the word means. There are a half dozen conjectures regarding its origin. It may be Indian, and it may be a corruption of some French phrase. But today it is good English, and very popular American.

On the shore of that lake nearly a half century ago two prominent Christian workers, both Methodist, one a noted minister and the other a successful man of business, located a session of the American Sunday School Association. In that work Dr. John H. Vincent, of Buffalo, was deeply interested, and Mr. Lewis H. Miller, of Akron, was active. It was no part of their purpose to make permanent the gathering by the lake, but merely to use the admirable spot as one of the places which might be utilized, after the manner of a camp meeting, for religious gatherings. But it was so well adapted to the purpose, and the time was so ripe for the birth of the summer school idea, that almost without pre-meditation the Chautauqua plan was born,—combining the instruction of the classroom, the inspiration of the platform and the recreation of the camp.

♦ ♦

Most of the Protestant bodies have headquarters at Chautauqua. The Disciples secured such a house some years ago through the efforts of Mr. and Mrs. Ford, whose services to Eureka College made them well and favorably known. At present the headquarters are in the capable hands of Mrs. J. C. B. Stivers of Cleveland. There is a sizable group of Disciples on the grounds, some of whom remain through the entire season. At each of the denominational houses Sunday worship is held at ten o'clock, and at that time the Disciples during the past two or three weeks observed the communion, under the leadership of such men as F. M. Rains, J. J. Castleberry, J. C. B. Stivers and E. H. Long. On Wednesday evening at seven there is a social hour, and on Thursday afternoons receptions are held in honor of any guests who may be on the grounds.

It has been several years since the Visitor had the privilege of spending any considerable period of time at Chautauqua. Every year or two he has been there for a Sunday. But this year it was possible to remain three weeks, at work in the school of religion and in various other duties connected with the program. Every day a devotional service is held at ten o'clock, conducted by the preacher of the previous Sunday. And every morning at eight and nine classes were held in the Hall of the Christ, in the study of the Prophets and the life of Christ. The pleasure and profit of his

There are many familiar faces one expects to see at Chautauqua. At some time or another during the season one is quite sure to meet Bishop Vincent, his son, President Geo. E. Vincent, Dean Shaler Mathews, Dr. E. H. Hurlbut, Prof. S. H. Clark, Dean Perey H. Boynton, and various denominational leaders whose names are familiar. The Presbyterian House is a headquarters for the missionaries of that church, who are on leave of absence from their fields, and are provided with almost free entertainment during their stay here. What an admirable thing it would be for our own missionaries to have such a place of recreation. The funds for this purpose would have to be contributed by people who believe in such a place. But it ought not to be difficult to finance such a proposal. The Disciples' Headquarters could not undertake it without generous help. In fact, the resources derived from rentals hardly suffice to pay the expenses of the place. So it is the custom of those Disciples who visit Chautauqua and enjoy the privileges of the house to contribute as they are able to the extension of its influence. We ought to have a larger body of our people there. We shall have when they appreciate the value of a period of residence in this mother Chautauqua.

H. L. W.

Today Chautauqua,—the mother of hundreds of less ambitious assemblies,—is a summer city of ten thousand inhabitants, with a complete college equipment, schools of music, public speaking and physical culture, arts and crafts, a school of religion, embracing studies in biblical literature and religious education, and a lecture and concert program covering almost every hour of the day during ten weeks each summer. Here come teachers, preachers, missionaries, students, parents and children, and people of every profession and no profession, to rest and study. And so full of activity is the place that those who come only for rest find it hard to escape the universal contagion of industry. One wakes in the morning with the resolute determination that he will not do a thing but rest all day. Then comes the haunt-



THE CHRISTIAN CENTURY

EDITORIAL

HUMOR IN RELIGION

OUR Puritan forefathers would have been shocked at the suggestion that humor had its place in religion. For them only a long-faced seriousness could be considered as a truly religious attitude. Humor is to be differentiated from wit, which is often irreverent and which does not see the deeper meanings of things. Certainly humor is to be differentiated from the absurd tales which Americans call jokes. Some sympathy may be expressed for the Englishman who listened to an American joke and said, "Why, that is only a big lie!"

Humor has the gift of seeing the deep and underlying absurdity which belongs to a lie or a sin. It routs an ancient error with a laugh. It is a two-edged sword, and the one who wields it must ever beware lest he cut himself with his own weapon.

The Bible is full of humor. Because we have felt that when reading the Bible we had to adopt a certain attitude called "devotional" instead of being just plain human folks, we have missed many of its delicate thrusts. Jonah is angry because God will not destroy Nineveh but when the little gourd that grows up over him is killed, he waxes indignant. There is hardly needed the voice of the deity to show Jonah how absurd it is to want a whole city killed and yet mourn over the death of a gourd! A smile must have gone through the audience when Jesus spoke of those who strained at a gnat and swallowed a camel.

It is a sound principle of preaching that humor is never to be associated with the thing we would promote, but always with the thing we would destroy. Great preachers like Beecher have known how to employ humor in their pulpits. It is not irreverent for a church to smile at the absurdities and meanness of sin and error. It is tragedy for them ever to laugh over the deep convictions of religion.

"PUNCH" IN THE SERMON

NEWSPAPER men judge a story by its "punch." This slang word suggests an element of interest and surprise which keeps the readers' attention to the close.

How many sermons lack "punch" we are well aware. It is often because of long and utterly useless introductions. Some preachers, if they were called upon to write up a base ball game for a newspaper, would begin by giving the history of baseball, tracing it back to practices in primitive life. The newspaper man would tell his story in the first sentence. After that he would give the details in such measure as would prove interesting. A newspaper article is unlike some sermons in that the conclusion comes first.

Sermons suffer much from extraneous matter which is dragged in as illustration. Many illustrations are in reality obscuration. Just because a story is clever and interesting may be just the reason for not using it, if its interest would divert the mind of the hearer from the central theme. Once diverted from the course of the sermon, the hearer is lost when the illustration is complete.

Some preachers try to give their sermons "punch" by the use of shocking statement. Literary artists regard this

as the last resort of a defeated man. The story that screams and raves in the last chapter has simply confessed its impotency to arouse wholesome interest.

Others try to arouse interest by vocal tricks. One preacher was asked by his son, "Father, why did you pound the pulpit so today?" "Because I had nothing to say," he replied.

Interest in a sermon depends upon the choice of a truly great theme that takes root in universal experience. Its treatment must follow valid literary method. Fundamentally it must proceed out of the soul of a man who is himself interested.

ILLICIT PRAYER

IN THESE days many books are being written on the subject of prayer, many of them seeking only to varnish over our religious situation with a coating of rather thin piety. Some of them are truly great efforts to give our world a satisfactory interpretation of this great subject.

Christian people have been warned of praying too little. They need also to be warned of praying too much, of a certain kind. There is too much of irreverent stage praying. A certain evangelist walks to the side of the stage, goes through the motion of ringing an old-fashioned telephone, and then says, "Hello, God, I am here." This is his introduction to his prayer. It throws into relief the brutal and irreligious use of prayer for public show. Of the same sort was the prayer of the Pharisee on the street corner that he might be seen of men.

Evangelicals know chiefly the prayer of petition. The prayer of communion of the great mystics, the prayer of thanksgiving, the prayer of submission to the divine will, they know much less. A girl of evangelical faith put God to the prayer test some years ago. She asked for something every day and she believed she asked in faith. She was disappointed and for two years never opened her Bible nor attended worship. Only a deeper view of prayer from her pastor saved her to religion. A business man we know prays for the success of his investments on the board of trade. In Italy, burglars pray to the saints for success.

Prayer is no divine magic which places the Almighty under obligation. If it were, our world would soon be in chaos. We shall not say that prayer never changes the divine mind, but we shall say it is far more common for it to be the means by which the divine mind may overcome our stubborn wills. Jesus went into the garden to pray. Let this cup pass. He learned to say, "Not my will, but thine be done."

MORALITY AND THE END OF THE WORLD

INTEREST in last things, and in the life here and now, stand side by side in the New Testament. There is a school that would interpret the whole New Testament as a Messianic document finding its chief meaning in a belief in the speedy ending of the world. This leaves Jesus as the preacher of an "interim ethics" and the whole early Christian movement stands upon a mistake.

In our own day there is still found in many quarters the same effort at peering into the future. Alexander Camp-

A CONSTRUCTIVE WEEKLY

bell must have had some of this interest when he named his journal "The Millennial Harbinger." His hard-headed practicality rescued him from the vagaries which some of his followers have committed in putting forth various kinds of interpretations of Daniel and Revelation unsupported by any scholarly principles whatever.

The deepest meaning of Christianity for the world is to be found in no geography of heaven and hell such as furnished by Dante and Milton. Our world wants a religion that gets its meaning out of its every-day value to the race. It is the religion of Jesus Christ as a mode of life that now commends it to thoughtful people.

As Professor Ross has pointed out, we are confronted by new sins every day which are not in the decalogue. The social consciousness is making a new decalogue, not to abrogate the old but to amplify it. It is a time of great moral confusion. Many people are becoming discouraged in their search for what is right. In such a time, Jesus' religion with its Golden Rule comes to us with an attitude of consideration for the value of human life which furnishes the point of view that will write the new commandments for the modern world.

It is the business of the church to develop conscience to support our new visions of duty. It is one thing to see the right intellectually, but it is another to feel a great enthusiasm for it.

IS THE CHURCH DIFFERENT?

NO DEEPER difference divides modern free evangelicals from the older church groups than their attitude toward the Church itself. To meet the charge of schism and disloyalty to the mother Church, the evangelical learned to say that it was religion that counted and not the Church.

The story of the different doctrines of the Church is a long one to tell. In the Roman Catholic doctrine, there could be no Church without a pope, and they have a list of supposed popes running back to the Apostle Peter who was given the power of the keys, whatever that meant. The Episcopalian says, "Where the bishop is, there is the Church." The Presbyterian had a doctrine of a Church visible and of a Church invisible. The Congregationalist insisted we should say "the churches" instead of "the Church." Disciples have often emphasized a kind of apostolic succession by undertaking to restore the form and organization of a New Testament Church.

This confusion of testimony in the Christian world has tended to degrade the Church in the eyes of the world. There are undoubtedly a good many people who regard the Church in no different light than they regard a lodge, a club or a college fraternity. The fiction writers have often made their heroes come out for an abolition of the Church entirely.

It is cheering to find a great thinker like Professor Royce coming to a defence of the conception of the Church. It is needless to say he is interested in no mediaeval doctrine of apostolic succession, but on the other hand he cannot accept the low view of the Church held by evangelicals. The Church, the Beloved Community, is set in the very center of his conception of Christianity. Perhaps his definitions will not satisfy all students. He has, however, turned the attention of Christians to a new kind of thinking about the Church that is wholesome.

LESSONS FROM A FAILURE

A FEW years ago there was inaugurated with a blare of trumpets a new educational institution in the state of Ohio called the Phillips Bible Institute. It was an effort to utilize in a northern city the unique methods of Ashley S. Johnson, in Tennessee. Though Ohio already had a high-grade Disciple college and Bethany College was not far away, it was thought that the need of a simon-pure gospel was so great that a new institution was demanded. Press reports soon announced that the school had a larger attendance than Hiram college.

We now hear that the school has disbanded and the remains of it are being offered to various institutions. First we heard it would go to Valparaiso, Ind., and later rumors came that the remnants were to go to Bethany. In any case the institution has finished. We cannot but regret the loss of a large sum of money given to its promotion. It is reported that about one hundred thousand dollars was sunk in the experiment. This would have endowed several chairs in a good college for all time.

The failure teaches us that the time is past to promote low grade educational ventures like Phillips Institute. Colleges are being standardized, and even our best institutions feel the times demanding ever better training.

Furthermore, the institution undertook to put a fictitious "doctrinal soundness" over against educational efficiency. If there ever was any friend of education among us who felt that we might sacrifice our educational ideals for the sake of carrying a doctrinal point among the Disciples, let the gravestone of Phillips Institute teach him day by day that no school from henceforth may hope for any abiding success which does not maintain high educational ideals and freedom of learning.

CITIZENSHIP A DUTY

THE Anti-saloon League has collected a most significant group of figures showing the failure of the decent and Christian element in Chicago to go to the polls and vote. At a time when the women have been seeking a full ballot in vain, the men must be dragged to the polls, and the most painstaking effort fails to shake many of them out of their lethargy.

Some of this failure to participate in the government of the nation proceeds from a kind of pessimism which insists that one man's vote never changes the result and that "the politicians have it all fixed up anyway." This pessimism has some ground in fact, but there are recent evidences in many cities that the plans of the professional politician have gone a glimmering in the face of an enlightened public opinion.

A deeper reason for the failure to participate in government is found in the selfishness and individualism of many business men. It takes perhaps an hour or two hours to vote in some instances. The business man has a feeling that he cannot afford this hour. Being terribly "busy" is a state of mind with some amateur business men.

In many states primaries will soon be held at which various candidates for office will be nominated. In Illinois a primary election is by all odds more important than the election, as it is in the southern states. The nation has a right to expect that the Christian voters will not be less intelligent and less alert in the defence of their principles than are the representatives of the liquor traffic and political corruption.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Old Catholic Bishops Die.

There passed away recently two "Old Catholic" bishops in Europe, one in Holland and one in Spain. "Old Catholics" are those who have been unwilling to acknowledge the infallibility of the pope and who disconnected themselves from Rome after the Council of Trent. The Rt. Rev. Dr. Prins of Haarlem, Holland, was known for his labors in behalf of the union of those who believed in the historic episcopate. Bishop Cabrera of Spain was ordained by the Irish Episcopal church but was never recognized by other branches of the Episcopal church. He has been denounced in Spain as a traitor to his country. His gifts however, have won for him an involuntary respect and he has been consulted by Prime Ministers upon the subject of giving evangelicals in Spain their rights. He is a poet whose work has been received favorably by the critics. Throughout his life he has lived in poverty.

Moderator is Leading Scholar.

The United Free Church Assembly this year chose as their moderator Principal George Adam Smith, head of Aberdeen University, who is regarded by many as the most eminent living Old Testament scholar. He was made a knight some time ago by King George. Principal Smith dealt in his inaugural address with the "conscientious objectors" who have not been able to sympathize with the present war. He took a bold position saying, "The doctrines of non-resistance and of political peace at any price find no sanction in the gospels."

Archbishop Answers Peace Appeals Cautiously.

The Archbishop of Canterbury has been receiving a number of appeals that he use his office to urge peace. He has broken silence on this matter at last and has stated his attitude. He regards it as flimsy sentimentalism to seek an end to the war until its purpose has been accomplished.

Kitchener Honored in Boston.

Lord Kitchener was honored in Boston recently in a service held in the cathedral of the Protestant Episcopal church. A number of British organizations were present in a body and the building was full to overflowing.

Feast of Anne Celebrated.

Roman Catholicism is rapidly taking on a modern quality but a remnant of the medieval tradition may be seen in the celebration of the Feast of St. Anne in Chicago each year. The celebration this year was on July 26 and pilgrims came a great distance. The relics of the saint are supposed to possess curative power and all the phenomena that go with Dowism and Christian Science attend the veneration of the saint.

Defends Colonial Churches.

The colonial churches have been interpreted to most Americans as narrow in spirit. Dr. Howard Dufield, of Old First church, of New York (Presbyterian), has recently put forth a pamphlet showing that these charges have not been founded

in fact. Even the banishment of Roger Williams is shown to have aroused great opposition among the people and for the most part the early settlers had more of the tolerant spirit than usually pervaded that period. Dr. Peters charges that a Tory renegade, Rev. Samuel Peters, became the author of vicious calumnies against the colonies which in many people's minds have been mistaken for genuine historical data.

Presbyterians Send Out New Missionaries.

There have been assembled at New York City recently a hundred new and old missionaries of the Presbyterian church to receive their final instructions. The war has not abated the interest of these men and women in any measure, none asking to be relieved from service. The missionaries were largely recruited from the middle west.

Death of Harry Monroe.

The death of Harry Monroe removes the head of the well known Pacific Garden mission in Chicago. He was himself a criminal at one time and in the days of Col. Clark, he staggered up to the altar one night so drunk that he fell down. He promised that he would never leave the mission and he never has. Great numbers of derelicts have passed through his hands, some to relapse to the old ways, others to be reclaimed permanently. Among the well-known converts in the Pacific Garden mission were Mel Trotter of Grand Rapids and Billy Sunday. In the note which Mr. Monroe left as his last message to the world, he appeals to the preachers of Chicago and particularly to Billy Sunday to see that the Pacific Garden mission is never allowed to go down.

The Boy and Religion.

After we have had a Men and Religion movement in the United States, the theme of the Boy and Religion is coming to the fore. A unique conference will be held in Winona, Ind., at the assembly on August 19-22. A number of Chicago men will appear on the program. Among them will be E. R. Colby, who has been connected with the Juvenile court work. He will speak on "The Difficult Boy of the Court." Others will be William A. Peterson, business man and Sunday-school worker, who gives an address on "The Sunday School Boy"; R. L. Hazlett of the Chicago Boy Scouts on "The Boy Scout Boy"; and O. B. Ransopher, supervisor of one of the branches of the Boys' club, on "The Boys' Club Boy." Other speakers will be E. G. Jenkins, Honesdale, Pa.; Roland W. Baggott, judge of the juvenile court at Dayton, O.; the Rev. M. H. Trause, Gary, Ind., and Dr. A. Christy Brown, Winona Lake, Ind. If the conference proves a success it is expected that it will become an established annual institution.

Pope Against Italian Democracy.

Pope Benedict XV has made a pronouncement with regard to the various organizations of Catholics in Italy having political aim. He takes a reactionary attitude toward democracy and says "the capital reason for all the wrongs in human society today is the heretical doctrine that recognizes as source of authority the will of the people." The con-

ception of a Christian democracy which made headway in Italy some years ago has been definitely frowned upon by the pope.

Japanese Church Organized.

Though the Japanese are not numerous in this country, they are organizing Christian churches for their people. Recently at Santa Barbara, Cal., a Congregational church was organized and recognized. They have about thirty members and property valued at \$1,600.

A Spiritual Pilgrimage.

Announcement is made of a new book by the Rev. R. J. Campbell called "A Spiritual Pilgrimage." The book will detail the reasons for the change of fellowship on the part of the well-known City Temple pastor. It will be the first pronouncement of the kind which he has made since he went into the Episcopal ministry.

Stiffness of English Church.

Devotion to the church year is carried too far, declares the *Guardian*, an English paper. The Sunday following the death of Lord Kitchener was Whitsunday, a very important day in the English ecclesiastical calendar. For this reason, English established churches waited another week for any memorial of the great war-lord. The English paper chides the English leaders for this, and sets over against their attitude, the greater responsiveness of the Russian church to popular moods and interests. He might also have contrasted it with the non-conformist sensitiveness to national interest.

Decided Not to Go to Atlanta.

Dr. Len G. Broughton, pastor of First Baptist church, Knoxville, Tenn., has decided not to accept a call to his old church at Atlanta, Ga., where they sought his services to raise a debt incurred during his previous pastorate. Dr. Broughton has recently written a book on the war situation which has been published by Hodder and Stoughton.

Social Ideals in Pittsburgh Churches.

The Christian Social Service Union of Pittsburgh, has begun making a survey of what is known as "the Strip," which is near the Monongahela river. Previous to this another survey had been made by certain social workers of a strip along the Allegheny river and results printed in a booklet which was sent to every Pittsburgh pastor. All the pastors have recently received a copy of Wallis' "Struggle for Justice" through the generosity of a Pittsburgh layman.

Preacher Opposes Representative Mann.

Representative Mann is from the district in Chicago where the militant Rev. M. P. Boynton lives. The congressman acted in various ways well pleasing to the "wets" during the last two years and wholly unsatisfactory to the "drys." As a result, the Anti-saloon league has encouraged the Rev. Mr. Boynton to run for congress against Hon. Mann. The campaign is sure to be an interesting and spectacular one.

The Sunday School

JOURNEYING TO JERUSALEM.

Lesson for August 27.

Golden Text: I command you to God, and to the word of his grace. Acts 20:32.

Lesson Acts 20:16-38: verses 16-27 printed.

Memorize verse 24.

(16) For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

(17) And from Miletus he sent to Ephesus, and called to him the elders of the church.

(18) And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, (19) serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; (20) how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, (21) testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. (22) And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: (23) save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. (24) But I hold not my life of any account as dear unto myself so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. (25) And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. (26) Wherefore I testify unto you this day, that I am pure from the blood of all men. (27) For I shrank not from declaring unto you the whole counsel of God.

VERSE BY VERSE.

16. **To spend time.** The word carries the suggestion of a waste of time. Something like our expression "fritter away" time.—**He was hastening.** In a large congregation like Ephesus there would have been many chances for delay.

17. **Miletus.** At this time Miletus was a seaport town of some importance, but at the present it is an inland town about ten miles from the sea.—**He sent to Ephesus.** It was about thirty miles away.—**The elders.** These evidently were the key men in the church. They are called overseers in verse 28.

18. **From the first day that I set foot in Asia, after what manner I was with you all the time.** The length of his stay is recorded in the 31st verse. The time of Paul's entering Asia is stated in Acts 16:6, 7. His first preaching in Acts 18:19. The manner of his life is given in the next three verses.

19. **The tears.** This is the measure of Paul's anxiety for the people at Ephesus.—**With trials which befell me by the plots of the Jews.** Read in this connection 1. Cor. 15:32 and also 2. Cor. 1:8-10. He was a good soldier in Jesus.

20. **How.** This expression depends upon "Ye know" in verse 18.—**I shrank not.** The word means to draw in or contract. It is used of furling sails, closing of the fingers, and drawing back for shelter, etc.—**That was profitable.** Unselfish service on the part of Paul. It means encouragement, reproofs, helps, training, and truth.—**From house to house.** Visited the members in their homes. This is the part of good teaching.

21. **Repentance toward God.** Repentance and faith have the article and hence means the repentance which is due God and the faith due his son Jesus Christ. This is action which results in the change of character.

22. **Bound in the spirit.** Constrained by the spirit. Constrained by an invincible sense of duty.—**Not knowing the things that shall befall me there.** He was intent

on his great mission. He did not know what the results would be.

23. **The Holy Spirit testified unto me.** The word testifieth signifies full, clear testimony. See chapter 21:4-11.—**Bonds.** Imprisonments may be in his mind.—**Afflictions.** Troubles other than punishment.

24. **I hold not my life of any account.** I hold nothing higher than accomplishing my task. The metaphor "accomplish my course" is suggested by the Greek games. The world needs such men today. See the American Revised version on this verse.—**The ministry.** Object of the verb "finish."—**I received from the Lord.** For the meaning read Col. 1:23-25, and 1 Tim. 1:12.—**To testify the gospel of the grace of God.** To make known the good news of God's salvation to the world was the purpose of Paul's ministry.

25. **Preaching the Kingdom.** The kingdom Jesus came to establish. Spiritual power working a new social order.—**Ye shall see my face no more.** This was Paul's conviction. The signs of his time lead him to this state of mind.

26. **This day.** Literally on today's day. This our parting day.—**I am pure from the blood of all men.** He had faithfully warned all, and instructed them in the way of life. See Acts 18:6 and Ezek. 3:18, 20.

27. **I shrank not from declaring unto you.** This is the foundation of a clear conscience.—**The whole counsel of God.** The good news concerning Jesus Christ the Son of God and the founder of the new kingdom.

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TEST QUESTIONS.

1. What was Miletus in Paul's day?
2. Why did Paul not want to stop at Ephesus?
3. What does "bound in spirit" mean?
4. What does verse 23 mean?
5. How did Paul point to his record?
6. For what purpose was Paul in the world?
7. What purpose have you in life?

Paul's Journey

The Lesson in Today's Life.

BY ASA McDANIEL.

PAUL knew why he was alive. There was a great underlying purpose in his life. His work contributed to some end in the world. He was anxious to apprehend and do his part in God's great redemptive purpose in the progress of mankind.

On this journey Paul had the end in view. It is worth while to have the plan of your life so clearly in mind as to be able to see the end from the beginning. The great Architect has a picture of the building in mind before he begins to put it on paper or set the workmen to the task of construction. It is only in this way that he is able to maintain the harmony and proportion so necessary to a pleasing and lasting structure. It is only as we build our characters with a worthy end in mind that we are able to perfect a life of harmony so much to be desired among men. It is this quality that makes a man great.

In order that he should accomplish the end in as short a time as possible it would be necessary for him to pass Ephesus. The stay at this interesting city and among so many kind and interesting friends would have been a great delight, but the purpose of his life would not permit him to stop. There are times without number in life that we are called upon to choose between the good and the best. There are always a number of good things in life, but they will not fit in our scheme of life. The goal and purpose will determine our choice in life. Hence we should not live without a purpose.

No doubt the time element had to do with Paul's course at this time. Had he made the stop at Ephesus he could not have reached his destination in time. The value of time is too little appreciated in our day.

Paul was anxious to put his influence where it counted most, so he called the key men from Ephesus to give them the instructions for the church in that city. Are we looking for the key men in our classes? The future depends upon our faithfulness in this field.

The story of Dr. Gunsaulus' nephew should suggest to us the lesson for us at this time. It was just before the great Iroquois theater fire in Chicago that the doctor's nephew asked, "What's the text you are taking for next Sunday?" The great preacher replied, "To this end was

I born, and for this cause came I into the world." The nephew next asked, "Uncle, what do you think I was born for?" "It is more than I know," said the doctor. "The same with me," added the young man, and away he went wondering what opportunities life had in store for him. He soon reached the burning theater and learned that the passage way was choked with people. Instantly he plunged in and dragged out one after another from the seething mass of humanity, until he had succeeded in saving thirteen people. Once more his brave heart sent him on his mission of helpfulness. He was struck by a falling timber. As he lay dying in the hospital his uncle leaned over him and caught his whispered words: "Uncle, to this end I was born, and for this cause came I into the world, that I might save those thirteen."

It was this self-forgetful service that sent Paul on his journey not knowing what might be in his path. It is this same spirit that will make our journey in life worth while to the world.

DANIEL WEBSTER'S FAITH.

The following inscription on Mr. Webster's tombstone, dictated by him in the last year of his life, is sufficient evidence that he held to the Confession of Faith to the end:

"Lord, I believe; help thou mine unbelief."

Philosophical argument, especially that drawn from the vastness of the Universe, in comparison with the apparent insignificance of this globe has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a Divine Reality. The Sermon on the Mount cannot be a mere human production. This belief enters into the very depth of my conscience. The whole history of man proves it.

On a Sabbath morning near the close of his life—possibly on the very last Sabbath on earth—he conducted family worship. He read from the Sermon on the Mount, and dwelt especially upon that part which speaks of the divine nature of forgiveness.

News and Hopes of the Colleges

EUREKA COLLEGE.

H. O. Pritchard, President.

Eureka College has been making rapid progress during the last year and more toward the securing of a thoroughly adequate equipment. During the past year a President's residence was purchased at an outlay of \$6,000. A new gymnasium was opened February 1, 1916, representing a cost of \$30,000. This gymnasium is thoroughly modern and complete and is one of the best gymnasiums of the minor colleges of Illinois. The gymnasium has added greatly to the efficiency of the institution on the physical side. A complete corps of instructors will be in charge of the physical training of the young men and women in Eureka during the coming year and all who attend the institution will be compelled to take at least one year's physical training.

On commencement day President Pritchard was privileged to announce the gift of a new Science building to be built at a total cost of \$50,000. This building is to be erected as soon as plans can be drawn and contract let. The plans are now well under way and it is proposed that the ground for this new building be broken with the opening of College on September 19. The building will be completed before the school year is ended. The basement will be devoted to Manual Training and College Physics. The first floor to College Chemistry, the second floor to Biology and the third floor to Domestic Science. The completion of this building will give to Eureka College a thoroughly up-to-date scientific equipment for all branches of college science.

The donors are F. B. Vennum and wife of Champaign. Mr. Vennum is a pillar in the University Church of that city and has given largely of his means to the up-building of the cause at the University centers. He is a friend of Eureka College and has been a trustee of the institution for the last three or four years. No man has ever made a larger gift to Eureka College than this one. Coming as it does at this time its influence will be immeasurable.

The building of the Gymnasium and the Science building has made it possible to remodel the middle building, which is known as "Old Middle," and convert it into a Library and Administration building. A large gift from the class of 1900 has made this remodeling a reality and work on the building is now well under way. It will be completed and the library will be housed in its new quarters by the beginning of College in September. The Girls' Dormitory is also being completely overhauled this summer.

When the above program is completed Eureka College will have a thoroughly up-to-date physical equipment second to no school among us.

The increase in the student body is equally encouraging. Last year there was more than 30 per cent increase in the total number of students and every indication for the coming year is that the increase of last year will be equalled and probably surpassed. Mr. L. O. Lehman, the Field Secretary, is touring Illinois during the summer months with a Quintet representing the student body of Eureka rendering programs each night of the week and twice on Sunday, in the different cities of the state. More than sixty centers will be touched this way and the program is such as to arouse enthusiasm and cultivate good will everywhere the company goes. There is every indication that a new day has dawned at Eureka College. It seems that the time has arrived when this institution which has contributed so much to the advancement of the cause of the Disciples of Christ shall come into its own. The problem of current expenses is the only one which has not yet been fully solved but plans are under way for the solution of this problem. Let us hope that it may speedily come to pass.

Eureka, Ill.

DRAKE SUMMER SCHOOL.

That a large summer school can be built up from students taking collegiate work has been proved by the experience of Drake University in the last two or three summers. This season Drake enrolled almost five hundred students, the largest enrollment of the summer quarters since 1901, of this five hundred more than one hundred were graduates of some department of the University and so many of the others were taking college work that classes were crowded to the limit. In 1915 sixty per cent of the total enrollment of the summer quarter was of collegiate students. The percentages for the year have not been made out but it is the belief of the people in charge of the summer school that the figures for 1915 will be bettered this year.

So intense has become the interest in



President H. O. Pritchard, of Eureka College, Eureka, Illinois.

summer study that it has been found practical to offer some studies in almost every department of the University, the law college and the Conservatory of Music remaining open this year for the larger part of the summer session to take care of the people desiring work. The largest number of students entered the departments where the work of Liberal Arts and Education are combined, and in some of these classes the management had difficulty in taking care of all who wished work.

THE COLLEGE OF MISSIONS.

Charles T. Paul, President.

The College of Missions was one of the first institutions of the Christian world, if not the very first, to announce a complete curriculum in direct response to, and in conformity with, the recommendations of the Edinburgh conference. Its courses were drawn up with the advance sheets of that report in hand.

Occupying, in common with a small number of similar centers, a comparatively new field, namely, that of the special education of missionaries, the College of Missions is not in competition with regular academic institutions. It is neither a general college, nor a university, nor a theological seminary, but a graduate institution devoting itself exclusively to the advanced preparation of both men and women for missionary service in home and foreign fields. The courses designed to prepare for home service have been formulated on the recommendations of Home Mission Boards and on the reports of interdenominational surveys of America, with special reference to regions and peoples not adequately reached by existing Christian agencies. The aim is to train workers especially (1) for

Christian social service in American cities; (2) for work among foreigners in America; and (3) for constructive leadership in rural communities. As regards foreign countries the college provides preparation for all the principal mission fields. Experience has led to the development of special facilities relating to India, China, Japan and Latin America.

The development and progress of the College during the first five years of its history have been most encouraging, and may be briefly indicated as follows:

1. A faculty of specialists has been secured and organized, each instructor giving full time to a group of related subjects.

2. A curriculum of seventy-five courses has been provided, including some offered by a neighboring institution, Butler College, and made available, when necessary, for College of Missions students. The courses are arranged in eight main groups, as follows: (1) Missionary Science and History; (2) Biblical Literature, History and Interpretation; (3) The World's Religions; (4) Philosophy and Education; (5) Social Science and Home Missions; (6) Medicine and Hygiene; (7) Languages of Mission Fields, and (8) Economics and Political Science. Besides these a number of subsidiary courses by special lecturers are given each year.

3. Recognition and approval, interdenominational and international, from universities and missionary societies has been won, of the college's high entrance requirements and the solidity of its work.

4. A valuable library has been built up of the most authoritative and recent books and magazines relating to all phases of missionary science and practice.

5. An annual College of Missions Lecture-ship has been established with the object of securing each year some original and timely contribution to missionary science or history, to be presented in a course of special addresses and published. Four such series have already been issued from the press.

6. A number of scholarships have been established making possible the attendance of deserving students, who otherwise could not proceed with their preparation.

7. An increasing enrollment has been the best evidence that the college is meeting a real need. Since 1910 there have been in attendance 112 regular students; i. e., those definitely preparing for, or already engaged in, missionary service in connection with a mission board—in other words, all college graduates, missionaries on furlough, or virtual appointees. Besides this number, 260 occasional students have been admitted to elective courses. The regular students came from fifty-nine different institutions of learning and represented seven religious communions. Of missionaries on furlough the enrollment has included twenty-eight, representing India, Japan, Arabia, Belgian Congo, Mexico, Porto Rico and Turkey.

8. Of those who have completed required courses at the college fifty have received foreign appointments as follows: Twenty to India, six to China, eight to Africa, six to the Argentine Republic, three to Tibet, one to Porto Rico, three to the Philippines, one to Japan, one to Mexico and one to Cuba. One was assigned to Chinese work on the Pacific Coast of America, and two have been appointed to mountain schools in Kentucky and Tennessee.

The College of Missions already has its graduates in all the continents. All of the missionary societies of the Disciples of Christ, and some of other communions, are looking to it for workers.

Indianapolis, Ind.

PHILLIPS UNIVERSITY.

I. N. McCash, President.

Phillips University is among the youngest of the schools belonging to the church of Christ. But it is by rapid growth and its unflagging energy making up for the years before its birth. In nine years the

university has secured \$125,000 in permanent endowment, \$150,000 in temporary endowment, and \$140,000 in buildings, grounds and equipment.

In 1907 the corner-stone of the first building was laid at Enid, Okla. Now, in 1916, five splendid buildings adorn the campus, beautiful with trees and flowers. The buildings are the Administration Building, Library, Fine Arts, Gymnasium and Girls' Hall. A men's dormitory is planned for the immediate future.

Last year between four and five hundred students were in attendance. We confidently look for six hundred or more the coming year.

The broad, general aim of this school is to offer liberal courses of instruction in a healthy Christian atmosphere. The members of the Board and of the Faculty are not limited to any one religious body, by charter or by-laws. It is the aim of the promoters of the school to avoid the narrowing tendencies of sectarian bias in the general policy of the school and to exemplify the cosmopolitan spirit of the Master in the character of the conduct of the school, so far as it is possible to fallible human beings.

The Bible College has a fine body of young men studying for the ministry, who, at this time, supply more than fifty churches in Kansas and Oklahoma.

Phillips University has called to its presidency I. N. McCash, of Spokane, Wash. Dr. McCash has very few equals as an educator, orator and administrator. He is a man of travel, broad education and strong personality. His coming to Phillips University, with the splendid foundation already laid, marks a new epoch in its history. Dr. McCash began his work August 1.

HIRAM COLLEGE.

Miner Lee Bates, President.

The most outstanding fact of the year at Hiram was the adoption of a five-year program to double the enrollment, equipment and endowment of the college by 1920. A two years' study had shown that a college enrolling from four hundred to five hundred students of college rank is the unit in which the highest educational efficiency may be attained at the lowest per-capita cost. We resolved to reach this efficiency-economy point by doubling the enrollment of 1915.

The first and most striking result was the increase of the Freshman class from 82 to 113, and the total attendance from 232 to 278—a gain of 20 per cent. We are already certain of a greater gain in 1916-17.

Attracted by our constructive policy, three men of notable strength have this year accepted chairs in our faculty. Prof. John S. Kenyon, B.A., Hiram, and Ph.D., Harvard, for ten years past head of the department of English in Butler College, becomes our senior professor of English.

Prof. Lee E. Cannon, B.A., Eureka, and M.A., Harvard, for one year a student in Germany, becomes professor of German. For eight years past he has been head of the department of modern languages at Eureka College. As ranking professor he will have general supervision of all courses in modern languages.

Prof. Thomas B. Ford, B.A., Missouri, and M.A., Harvard, for the past five years dean of Lincoln Memorial University, comes to the headship of the department of education. He comes to his work with wide experience as teacher and supervisor, both in the secondary school and in the college.

The graduating class was smaller than usual—twenty-eight—but one member, Mr. Harry C. Munro, is already at work as our first missionary to Alaska. Another enters Oxford in October as Rhodes scholar from Ohio, to spend three years in preparation for service in China.

WILLIAM WOODS COLLEGE.

The growth of William Woods College, located at Fulton, Mo., in every way is marvelous. "A building each year" is the promise of Dr. and Mrs. Woods. Last year, in reality, two were erected—the president's residence and the gymnasium. This year a new, modern sanitary kitchen and a com-

plete water-works system are being erected, and plans are being made for the new academic building.

But the growth in buildings is only a part of the story, for even more wonderful has been the transformation that has gone on within the school. The curriculum has been completely changed and greatly enlarged, while the faculty has been put on a university basis. The academic work of this school compares favorably with any to be found in a junior college anywhere.

The student body of William Woods shows the same growth. Students are coming from every State of the central West, and represent some of the best homes of our people. In fact, no institution among the churches of Christ is more proud of its students of this and other years than this school.

William Woods is a Christian school; every girl who goes through either its preparatory department or collegiate course must take a thorough course in the English Bible. Emphasis is laid upon church attendance, and other religious activities.

The academic year which just closed was most successful in every way. Commencement season, with its celebration of the golden wedding of Dr. and Mrs. Woods, was a season of great joy. And when school closed there were more reservations for next year than at any similar date for many, many years. Unless all signs fail, we shall not be able to care for all the girls who hope to attend this school next year.

Fulton, Mo. Jos. A. Serena, Pres.

TRANSYLVANIA AND COLLEGE OF THE BIBLE.

R. S. Crossfield, President.

The session which closed in June was marked by advances in every direction, and Transylvania and the College of the Bible are enthusiastically preparing for the realization of still higher aims during the coming session.

There were 488 enrolled in Transylvania, Hamilton College (the junior college for women) and the College of the Bible during the past session. Fifty-six per cent of these came from Kentucky, and 44 per cent from forty states and six foreign countries. The attendance in Transylvania was 258; in the College of the Bible, 155, and in Hamilton, 165. This represents an increase of 10 per cent over the enrollment of the session which closed one year ago.

On account of the increased attendance in Transylvania, two new professors will be added to the faculty for the coming session. G. A. Reichling, of Brooklyn, M.A. and Ph.D. of Columbia University, comes to the department of German, and an additional man will be added to the science department, giving practically all of his time to the courses in physics. In order further to strengthen the teaching force, several fellowships have been established.

Transylvania has inaugurated the slogan, "Five hundred college students won by 1921," and, in order to realize this goal, Homer W. Carpenter, for seven years minister of the Shelbyville (Ky.) Christian church, has been appointed chancellor. His duties will be mainly in connection with enlarging the student body, and he will work especially with the high schools and the churches of Kentucky in his effort to realize the above aim.

Perhaps the most unique feature connected with the student life was the number making all, or part, of their expenses during the session. More than one hundred pulpits in Kentucky were supplied by the ministerial and missionary students, and a large number of non-ministerial students made their way by working in Ewing Hall or in the city during the afternoon and early morning hours.

The following professors are pursuing special courses of study in Chicago University during the summer: C. C. Freeman, A. F. Hemenway, R. L. Records, E. W. Delcamp and the librarian, Mrs. Charles F. Norton. Prof. Irene T. Myers and Prof. A. E. Monroe are attending the University of Michigan, and Prof. W. C. Bower, of the Department of Education, is in Columbia University.

Lexington, Ky.

HAMILTON COLLEGE.

E. W. McDermid.

For forty-seven years Hamilton College has had an uninterrupted record of faithful adherence to the ideals of its founders and has enjoyed a continuous period of popular favor and patronage. In 1869 a group of leading spirits among the Disciples of Christ organized at Lexington the educational institution which for nine years bore the name of Hocker College, and which, since 1878, has been called Hamilton, in honor of William Hamilton, of Woodford County, Ky., who, in that year made an important contribution to the college.

For many years Hamilton following the lead of older colleges for young women, offered the typical, general course of the Southern college. This course was, in reality, a combination of the modern high-school curriculum and of the baccalaureate course in a college proper. Hamilton was among the very first of Southern colleges to reject this general course, adopting, in its stead, the standardized college preparatory course of four years, and adding two years of distinctively college work, conforming, in every particular, to the standards for the parallel courses in its sister institution, Transylvania College.

The present policy of the college is (1) to keep at its present high level the college preparatory course, now approved and credited by Smith, Vassar, Mt. Holyoke and other colleges; (2) to conform, in every particular, to the constantly growing requirements for the junior college in library facilities, faculty preparation and scholarship, classroom methods and hours, college life and spirit; (3) to offer subsidiary courses in the Fine Arts, Music, Art, Expression and Domestic Science, and (4) to provide a pleasant college home for those ambitious young women of Kentucky, the South and elsewhere, who have a right to find at Hamilton, when they come to her halls, full opportunities for gracious self-realization.

Hamilton is bringing to a close her forty-seventh session, and is preparing for the opening of a new and better year in September, 1916.

Lexington, Ky.

BUTLER COLLEGE.

Thomas C. Howe, President.

The sixty-first year of Butler College has just closed, and with it the most successful session in the history of the institution. The first semester began with a very substantial increase in the enrollment over that of previous years, and this was maintained throughout the college year. The increase in attendance has been steady and gratifying for a number of years past, during which time the admission standard has been constantly raised. The total enrollment for the year, including all departments, was 622. The school spirit has been excellent, and the work done marked by a greater earnestness than ever before.

On the Monday following the commencement, the summer school began with an increased attendance over last year. In addition, the State Library Commission is conducting its library school for six weeks at Butler College. Some thirty-three students are in attendance in this school. For next year, the prospects of the college are better than they have ever been before. More and more, young men and young women are feeling the need of college training. More and more, the State of Indiana is appropriating large funds for the development of well-equipped graduates coming from the high schools.

The campaign of the Men and Millions Movement in Indianapolis and central Indiana last spring has resulted in untold good for our educational interests in Indiana. This movement, by laying great stress upon the importance of our educational institutions, is rendering a wonderful service to all our colleges. It means that more of our young men and young women are urged to enter our own colleges and equip themselves by means of a full course for the Christian leadership in the various communities where they will settle after they have finished their college days. The coming of Mr. Cory and Mr. Miller, together

with the consecrated members of their team, to Indianapolis, was a very great blessing, not only to Indianapolis, but to the whole of central Indiana, and Butler College is already feeling the effect of their efforts.

Indianapolis, Ind.

CHRISTIAN UNIVERSITY.

Earle Marion Todd, President.

During the last two years much progress has been made towards higher educational standards. The educational forces of the school have been completely reorganized, and this year the Christian churches of Missouri can, for the first time, boast of an institution of learning of standard college rank.

A year ago, spurred on by a necessity that brooked no delay, the trustees resolved to organize the school, equip its laboratories and create a library, and put it in a position to command recognition by virtue of the quality of its work.

This reorganization has proceeded apace. During the last two years, the personnel of the faculty has been almost completely changed, only three members of the original staff being members of the present faculty. The professors are all now men of modern and adequate training, holding higher degrees from leading universities. They form a group that would do honor to any Christian college.

The most important advance has been made in the department of physical science, where five instructors now do work formerly done by one. Important structural alterations have been made so as to accommodate these departments, and several thousands of dollars have been spent in equipping the various laboratories, which are now complete and up to date in all their furnishings, and adequate for all courses offered in biology, chemistry and physics.

The College of the Bible, always one of the strongest departments in the school, and greatly strengthened by the coming of H. B. Robison to the deanship a few years ago, and, later, by the coming of Prof. H. M. Garn to the chair of Old Testament and Religious Pedagogy, underwent a change of name in order to indicate more accurately its scope, and is now the "School of Religion." This department has been rendered far more efficient by the new library facilities now afforded. It is also gratifying to note the increasing number of graduate students in the School of Religion.

The outlook for a large attendance next year is very bright.

Canton, Mo.

EUGENE BIBLE UNIVERSITY.

E. C. Sanderson, President.

Eugene Bible University has just closed its twenty-first year of work. One hundred and five students were enrolled in the Bible College, which shows an increase over preceding years. The character of the work done in the various classes throughout the school reflected the earnest purpose which is common to the consecrated ministerial students.

An important event in the past year was the celebration of the twentieth anniversary of the founding of the school, which was held on November 15 last.

The past year has been one of special activity on the part of the administrative forces. The endowment campaign, which was inaugurated two years ago, has been a great blessing to the school in many ways. It closed May 31. The Eugene Bible University and its work were brought close to the heart of many faithful disciples who formerly were not aware of its blessed and far-reaching influence. It is now making an appeal to the young men and women of the Pacific Coast, such as was impossible before. As a consequence, we have reason to expect for the coming year a greatly increased attendance in the various departments of our school work.

Eugene, Ore.

MISSOURI CHRISTIAN COLLEGE.

R. L. Thorp, President.

Missouri Christian College, of Camden Point, Mo., finished its sixty-seventh year

June 1. High-class recitals were given by pupils in music and expression. The baccalaureate sermon was given by Pres. R. L. Thorp. A splendid commencement address on "Ideal Womanhood" was delivered by F. D. Kershner, of St. Louis. An interesting feature of commencement week was the meeting of the alumnae. This school has over five hundred alumnae. Some were present from points as far distant as New York and Los Angeles. The alumnae voted to support an annual scholarship for some worthy dependent girl.

The school has seen some changes during the year. On January 1, F. J. Yokley resigned the presidency to look after the field work. R. L. Thorp, who has done his college work and two years' graduate work in religious education in Drake University, was called to the presidency. The school has launched its junior college course and the Board has voted to carry out the recommendations of the university committee in order to make the college work first-class in every particular.

All literary teachers for next year have had at least one year's graduate work.

Camden Point, Mo.

CHRISTIAN COLLEGE.

Mrs. Luella Wilcox St. Clair Moss, President.

During the year the college enrolled 242 students from seventeen states. The largest increase was in the department of home economics, due largely to the enlargement and improvements made possible by the gift of a friend in Kansas City. Six students received three years' teaching certificates from the State Department of Education.

Next year, Christian College will have students at the Universities of Missouri, Illinois, Iowa, Kansas, Oklahoma, Colorado, New Mexico, Chicago, at Vassar and at Smith Colleges.

Columbia, Mo.

THE BIBLE COLLEGE OF MISSOURI.

G. D. Edwards, Dean.

The Bible College closed in June the most successful year of its history with an enrollment of 239 students. All save fourteen of these were of collegiate grade. Forty-six were graduates of some college. Fourteen were university graduates.

Twenty-three students were preparing for the ministry, seven for the mission field, eight for special forms of social service, and five for other definite lines of religious work. Seventy-seven will be teachers; sixteen, journalists; eight, lawyers; twelve, physicians; ten, business men. The remaining eighty are divided among nine other callings.

Ten religious bodies were represented in the student enrollment. Two foreign countries and sixteen states were represented.

During the past year the University of Missouri has approved another course for credit towards the A.B. degree. Eight courses are now approved towards that degree, and a further course for the degree of B.S. in Education.

The Bible College is this summer, for the first time, offering courses in connection with the university summer session. The older religious schools of the State were invited to join in this. It is hoped, in the course of time, that the summer session will be an interdenominational affair.

The principle of the Sabbath year for Bible College teachers was endorsed at the last meeting of the Board of Trustees. The extension of its privileges will be accorded, subject to financial conditions and to the provision that the work of the institution shall not suffer.

Columbia, Mo.

—Asa McDaniel, pastor at Rensselaer, Ind., writes that he has been spending ten days with about forty boys in camp near Rensselaer. Mr. McDaniel has won a place in the affections of the community in which he serves.

FOR MINISTERIAL AND MISSIONARY EDUCATION BUTLER COLLEGE

OFFERS SPLENDID OPPORTUNITIES

Butler College and the College of Missions offer forty distinct courses, credited by Butler College. All courses under competent, well-trained professors.

Old Testament
New Testament
Theology and Homiletics
Church History
Missionary Science and History
The World's Religions
Social Science and Home Missions
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Q Butler College offers the degree Bachelor of Divinity on the completion in satisfactory manner of three years' special study in residence, at least two of which must be graduate years.

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A High-grade Co-educational College for Broad, Liberal Education

FOR INFORMATION ADDRESS

BUTLER COLLEGE - INDIANAPOLIS, IND.

Disciples Table Talk

Ten Lectures by Ten Hoosier Ministers at Bethany Park, Ind.

Between the dates Aug. 8 and Aug. 18 are being given each day at Bethany Assembly lectures by Disciple ministers of Indiana. The following are the dates, the speakers and topics discussed: Aug. 8—"The Legend of the Hunchback," Frank E. Jaynes, Wabash. Aug. 9—"The Culture of the Church," F. E. Smith, Muncie. Aug. 10—"Modern Heresy and Heretics," E. R. Edwards, Logansport. Aug. 11—"The Research Magnificent," E. W. Cole, Huntington. Aug. 12—"The Vacant Niche," C. M. Yocom, Rushville. Aug. 14—"The Church and the Present Crisis," A. L. Ward, Lebanon. Aug. 15—"How Big Is Your Bible?" D. H. Shields, Kokomo. Aug. 16—"New Wine in New Bottles," B. F. Dailey, Indianapolis. Aug. 17—"Self-made Men," Prof. C. E. Underwood, Butler College. Aug. 18—"The Primacy of the Ministry," W. R. Warren, Indianapolis.

Arthur Stout in Victories at Bowling Green, Mo.

Nelson Trimble, of Columbia, Mo., reports a recent visit to Bowling Green, Mo., where Arthur Stout ministers. Mr. Trimble found the new \$20,000 edifice rapidly approaching completion. It is to be dedicated in late October by C. H. Winders, of Indianapolis. Mr. Winders preached at Bowling Green early in his ministry; a brief meeting will follow the dedication services. Mr. Trimble writes that Mr. Stout, by his rare personal charm, has endeared himself to his own congregation and to the entire community. Over a hundred persons have been added to the congregation during his ministry. The influence of the Bowling Green pastor is seen in the fact that he served for some time as secretary of the local Commercial club. The young men of the community backed Mr. Stout in his efforts to organize an inter-church baseball league which met during the week and solved the Sunday baseball problem. Under his leadership a victory has been recently won for better schools. Speaker Champ Clark is an elder in the Bowling Green congregation, and contributes liberally to the work of the church. He occasionally preaches from the pulpit.

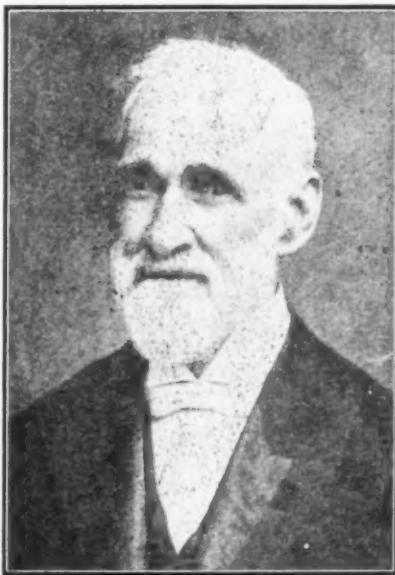
Disciples at Mt. Hermon Federate School of Missions

The 1916 program of the Mount Hermon Federate School of Missions, held at Mount Hermon, in the Santa Cruz mountains, California, showed a number of Disciples in places of leadership. The chairman, Mrs. N. E. Galloway, of Healdsburg, is secretary and field worker for California North for the C. W. B. M. Another representative of the Disciples fellowship was Mrs. Chas. Titus, of Sacramento, president of the North California C. W. B. M. Mrs. Titus led the morning Bible hour on Friday and Saturday of the School of Missions, giving talks on Abraham and Jacob. Mrs. Ella M. Humbert, teacher of the history of missions in the Bible University of Oregon, gave messages during the morning Bible hour on three days. Mrs. Humbert is an ordained minister. H. O. Breedon, pastor of the Fresno church, gave an address on "The Inspiration of the Scriptures," his address being followed by stereopticon pictures of the life of Christ. A feature of the week's program was the presentation each evening of pictures of various kinds. On one evening, for instance, George Brewster gave a reading of Van Dyke's "The Other Wise Man," accompanied by beautiful pictures. Another evening Miss Katherine Maurer, Methodist deaconess at the Immigration station at Angel Island in San Francisco Bay, told of her experiences there, showing pictures of Hindus, Japanese "picture brides," etc. Great crowds came to hear Mrs. Hallie Hill, of New York City, who gave daily text book lessons on "Old Spain in New America" and

"World Missions and World Peace." Mrs. F. M. Jones, of First church, Oakland, graced the program with her beautiful solos, writes Mary E. Bamford, reporter of the school.

Woman Lecturers at Bethany Assembly, Indiana.

The women have a prominent place at Bethany Park, Ind., this year. Ten lectures are scheduled for this week and next, all by women. These lectures are given at 10:30 each day, except on August 13, which is Education day. The following is the schedule of lectures for the dates August 8-18: Aug. 8—"The Twentieth Century



The late L. L. Carpenter, who was for a score of years the leading spirit of Bethany Assembly, in Indiana, which is now in session.

Woman," Mrs. Judge S. R. Artman, Indianapolis. Aug. 9—"Modern Literature and Modern Women," Mrs. Demarchus Brown, Irvington. Aug. 10—"The Woman Who Spends," Miss Lella Gaddis, Purdue University. Aug. 11—"Food and Health," Miss Lella Gaddis, Purdue University. Aug. 12—"Girls," Mrs. Felix T. McWhirter, Indianapolis. Aug. 14—"Ye New Woman of Ye Olden Times," Mrs. Effie L. Cunningham, College of Missions. Aug. 15—"Woman and Democracy," Mrs. Dr. Amelia R. Keller, In-

dianapolis. Aug. 16—"General Federation of Women's Clubs," Mrs. Grace Julian Clarke, Irvington. Aug. 17—"The Dominant Minority: A Resume of Social Conditions," Mrs. J. McDaniel Stearns, College of Missions. Aug. 18—"Women and the Church," Mrs. O. H. Griest, Carlisle.

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—Toronto Disciples lost three ministers recently: W. H. Sperry, of Keele Street; T. A. Manly of St. Clarens Avenue, and A. L. Cole, of Cecil Street. A. L. Cole writes that the Disciple churches of Toronto have a combined membership of but 600. This total has been sadly cut into by the outgoing of about 65 men, to the army. Cecil Street church is in a downtown district which is inhabited largely by Jews of the lower class. Encumbered by a heavy indebtedness on the property, it seems impossible for the congregation to carry the load. The difficulties in the Toronto churches are illustrated by the fact that in 25 years' history of Cecil Street, the average pastorate has covered sixteen months. Mr. Cole will seek a field in the United States, and is open to invitation.

—The record of J. H. Coil, retiring pastor at New Philadelphia, O., is a good one. During the two years of his service he cleared an indebtedness upon the church, which had been a handicap to the work for years. Mr. Coil takes up new work in Missouri.

—Some of the Sunday-schools of Tacoma, Wash., are contesting. First Christian school, to which W. A. Moore ministers, was at last report in the lead.

—Some of the leaders of the Doctrinal Congress at Canton, O., which has just closed, were the following: H. H. Webb, of Covington, Ky., was the dean of the Bible-school department; W. H. Wagner, of Kansas City, Mo., dean of the department of missions and benevolences; T. L. Lowe, of Columbus, O., dean of the church efficiency department and H. N. Miller, of Bethany, W. Va., was at the head of the educational department. The sessions were presided over by George A. Miller, of Washington, D. C. One of the feature events of the gathering was a communion service which was held Sunday afternoon in the auditorium. Earl Willey, of Washington, D. C., pastor of Vermont Ave., church, made the address. Special musical numbers were arranged for each meeting. The music was in charge of Leroy P. St. John, of Spokane, Wash.

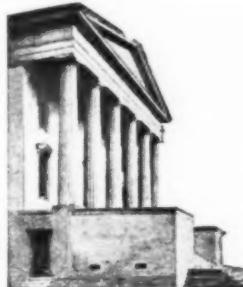
—C. C. Rowlison, former pastor at Iowa City, Ia., but now Congregational pastor at LaCrosse, Wis., recently paid a visit to his old Iowa field and occupied the pulpit there.

—The building of the Rochester, Ill., church, a landmark of Sangamon county for forty years, was recently struck by lightning and destroyed by a resulting fire. The loss is estimated at \$5,000.

—Kentucky Disciples will meet in convention this year at Winchester, the date being September 18-21. J. H. McNeill, pastor at

1798-1916

Intending Students, Investigate TRANSYLVANIA COLLEGE College of the Bible



Situated in the heart of the Kentucky bluegrass, the college is accessible from all the central states. With faculty of experienced specialists it offers standard elective courses leading to A. B., B. S., M. A., P. Th. B., and B. D. degrees. Courses for teachers, ministers and missionaries. Pre-Medical, Pre-Agricultural, Pre-Engineering and other pre-vocational courses. Complete equipment in buildings, libraries, laboratories, dormitories and grounds. Highest athletic record fees, room and board for men, \$179; for women, \$225 and less. Special opportunities for making expenses. Scholarships for high school honor graduates, sons and daughters of ministers, ministerial and missionary students, and other worthy but needy students.

Session begins Sept. 11, 1916.
Write for catalog and literature.

The President, Lexington, Kentucky

August 10, 1916

Shelbyville, gives out the information that preparations are being made for a banner convention.

—Fifteen Kentucky schools are reported to have reached the 100 per cent mark in the Standard of Efficiency set by the leaders, and others were expected to be added within a short time. The following are the first record schools: Antioch (Fayette), Buckner, Corinth (Montgomery), Corinth (Scott), Hartford, Jacktown, Lebanon Junction, Lexington, Maxwell, Louisville, Broadway, Louisville Crescent Hill, Mt. Sterling, Murray, Sadieville, Stanford and Whitesville.

—Miss Josephine Franklin, for many years missionary in Damoh, Central Provinces, India, as a living link of the Disciple churches in Johnson county, Ind., is spending the last weeks of her furlough in this county, with quarters at Franklin. While in Franklin she is speaking in many churches of the county telling of her work. Miss Franklin has two sisters who are also missionaries in India.

—On the Sunday after the death of James Whitcomb Riley, the Indiana ministers were profuse in their praise of the great man. One Trusty, of Seventh church, is reported as speaking of him in the following words: "He is to be remembered for his appreciation of only the best things in life, and his power to portray the really significant feelings that come into the minds of all people. His contributions to literature will be of great value in the future, for his ability to portray human nature, especially the characteristics of children, will ever be known. His love for children will forever be a mark of great distinction. The loss of such a man is a great one, and will be keenly felt by all." It is reported that Mr. Riley's favorite hymn, "There's a Wideness in God's Mercy," was sung in many of the pulpits of the city on this Sunday.

—George E. Roberts, of the Trenton, Mo., church, makes it a custom to preach almost every Sunday for some weak church

within reach of Trenton. He recently spoke at Farmersville.

—During the four years of work of L. H. Otto at Bethany, Mo., nearly 500 persons have been received into the church membership, \$2,500 has been raised on a parsonage debt, and \$5,000 has been expended in improvements on the church building. Mr. Otto will close his work at Bethany about Sept. 1.

—W. R. Warren, the Ministerial Relief promoter, occupied the pulpit of Third church, Indianapolis, recently in the absence of the pastor, T. W. Grafton. His theme was "The Church's Chief Asset."

—There is talk of a national assembly of the Disciple churches, with an assembly hall and a hundred cottages at Traverse City, Mich. This report comes from the Grand Rapids, (Mich.) News.

—Verle W. Blair, pastor at Eureka, Ill., preached the sermon on the occasion of the laying of the corner stone of the new building of Howett street church, Peoria, Ill. The date of the event was July 30.

—W. T. Moore, son of A. R. Moore, pastor at Savannah, Ga., is serving as chaplain of the field artillery at Camp Harris, near Macon, Ga. Mr. Moore spent last year in Transylvania college, and upon returning for his vacation received his vacation. He was at one time a student at Atlantic Christian college, Wilson, N. C. The young chaplain preached one Sunday in July at First church, Macon.

—Jos. A. Serena, of William Woods College, preached for the Mexico, Mo., congregation last Sunday. This congregation, though without a pastor, keeps a high standard in church activity through the summer. They expect soon to call a regular minister.

Des Moines Preparing for Convention

The Des Moines churches are making extensive preparations to entertain several thousand of their fellow churchmen when the international convention of the Disciples meets in this city October 9 to 15. The tentative program has been formulated and at a recent meeting of the executive committee, the Coliseum was looked over with a view to locating the exhibits of the various societies of the church.

The preliminary draft of the program follows:

Monday evening, October 9—Opening services under direction of general convention.

Tuesday, October 10—All day program: Christian Woman's Board of Missions.

Wednesday, October 11—All day program: Foreign Christian Missionary society.

Thursday, October 12—All day program: American Christian Missionary Society and Church Extension, with National Benevolent association address at evening session.

Friday, October 13—Forenoon: Bible-school session with forty-five minute address on "Ministerial Relief."

Every member canvass under direction of Men and Millions Movement.

Saturday, October 14, begin at 9:00 instead of 9:30 a. m. Forenoon: General convention, one hour and a half. National Benevolent association, 30 minutes. Temperance board, one hour. Afternoon: Board of education. Evening: Joint session of Christian Endeavor and Bible-school.

Sunday, October 15, at the Coliseum. Forenoon: Bible-school at 9:30 under direction of American Christian Missionary society. Convention sermon. Afternoon: Communion service. Evening: Christian Endeavor at the Christian Endeavor hour. Commission on Christian Union 7:30-9:00. Fraternal closing service under direction of general convention.



This winter scene on the north campus of William Woods College at Fulton, Mo., gives an excellent idea of the fine equipment in buildings of this great girls' school. The building on the extreme right is the new McBride gymnasium, probably the finest woman's gymnasium in the central west. It contains every facility for physical education—a fine floor for apparatus and class work and special rooms for individual instruction and corrective gymnastics. The natatorium is to every student a thing of

beauty and a joy forever. Since William Woods has had its course thoroughly approved and standardized by the University of Missouri it has grown in every way. Students upon graduation are entering Missouri and other first grade universities. The other departments, Music, Art, Domestic Science and Expression, are growing each year. The prospects for the coming year, which opens September 13, are brighter than they have been for years.

—Chas. M. Fillmore, leader at Hillside church, Indianapolis, writes commending the work of Miss Letonia McDowell, of Bunker Hill, Ind., as singing evangelist or pastor's assistant. He states that he has known her from her infancy. Her father was a useful Disciple minister. She has real talent both in solo work and in directing chorus and congregational singing. At one time she served as music supervisor in one of the best consolidated schools in Indiana, and taught in high school.

—H. W. Hunter, of Wellington, Kan., who is spending his vacation in Higginsville, Mo., has planned a month's meeting with the mission church in Wellington. The date will be October 15 to November 15.



President Earle M. Todd, of Christian University, Canton, Mo.

—O. J. Cohee was installed as pastor at Indiana Avenue church, South Bend, Ind., by the First church pastor, John M. Alexander. He delivered the charge both to the congregation and to the new pastor. Mr. Cohee received his bachelor's degree several years ago at Wabash College, Ind., and then did three years of work at Union Theological Seminary, in New York City. He has served for some time as missionary in Mexico, but came to South Bend from Second church, Columbus, Ind.

—A. D. Harmon, the new dean of Cotner University, Bethany, Neb., and head of the department of sociology, comes as no stranger to Cotner and her work. He graduated from this school in 1893 and was later one of the teachers. He was pastor for two years at Hiawatha, Kas.; 15 years at St. Paul, Minn., and later at Omaha, Neb. For the past two years Mr. Harmon has been on the lecture and chautauqua platform.

WHAT THEY SAY.

of The Christian Century.

"You are giving your readers a most excellent paper. I am partial to the 'Century.'"—Scott Anderson, South Park Church, Los Angeles, Cal.

"Your paper is holding up to the usual high standard."—Allen T. Shaw, Mt. Sterling, Ill.

"I certainly enjoy every issue of the 'Century.'"—E. N. Hayden, Canton, Mo.

"I don't know what I would do without the 'Century,' with its uplifting editorials and contributed articles."—E. B. Lyman, Oakland, Cal.

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—W. C. Ferguson, pastor at Kingsville, Tex., has been preaching a series of sermons on war. Here are his topics: "War and Peace Ideals of the Old Testament," "Jesus and War," "Are Jesus' Ideals Impossible Attainments?" "False Ideals of Nationalism" "What Makes a Nation Great?" "What Should be a Christian's Attitude Toward War?"

—W. T. Fisher, a member of the faculty of the Phillips Bible Institute, of Canton, O., recently visited the church at Newark, O., with view to considering the pastorate there. Mr. Fisher was at one time Iowa's state Bible-school leader.

—Indianapolis will have another Disciples' church, which will be a result of the holding of tent meetings for some time at the East End. B. L. Allen will preach for the new organization, which will be called the Eastern Heights Christian church.

—More than a hundred men of the churches at Moline and Rock Island, Ill., and Davenport, Ia., met a few days ago to discuss the advisability of effecting a tri-city organization of the men of these churches.

—O. D. Thomas, pastor at Havre de Grace, Md., is an inventor as well as preacher. He has invented a machine for making a new anesthetic which eliminates the gas tank and the use of oxygen in restoring patients to consciousness. This anesthetic is made from ordinary air. Mr. Thomas is an expert chemist.

—E. E. Violett paid a visit to the church at Paris, Ky., and after a brief talk cleared a debt of \$5,000. Mr. Violett also gave his lecture on the Passion Play at Oberammergau while in Paris.

—A mortgage has been burned by the Frankfort, Ind., congregation and the church is reported free from debt.

—Z. T. Sweeney, of Columbus, Ind., in an address on Preparedness at the Tabernacle Sunday-school there, said, "The history of the world shows that its prizes have gone to those nations which were prepared for conflict," and advocated thorough preparedness for the United States as the part of wisdom.

—Graham Frank, Liberty, Mo., pastor, has not been well for several weeks, and his congregation has given him a leave of absence for the rest of the summer that he may entirely regain his health. Mr. Frank does not think he needs to leave home to recuperate, but says he will heed the physician's advice.

—V. H. Miller, the new leader at Kendallville, Ind., is planning with his congregation to lend aid to near-by helpless churches.

The church at Oakland, Cal., has a men's club that is a success. It meets each Sunday morning at 9:45 as the "Everyman's Club" and on the third Tuesday of each month assembles for club dinner. At the last dinner held the following were among the speakers: Roy O. Yontz, assistant pastor of the church at Fresno; Victor Heiss, of the Chinese Christian mission; Lew Horne of the Chinese mission, and E. J. Bradbury, a local pastor of the Methodist fellowship. Dr. J. P. Moore of the Oakland congregation also gave a talk. Will Brown, of Loyola Movement fame, presided over the meeting.

—C. L. Johnson, pastor at Paulding, O., is doing missionary work on the side. He has just closed a meeting at Broughton, a nearby town where was recently organized a Disciples' church. He reports sixteen additions as a result of the meetings.

The church at Greensburg, Pa., for whom Ben S. Johnson ministers, recently closed a deal for a \$12,000 building site. The money was procured in six weeks and the lot taken over entirely free from indebtedness. The old church property will be sold and a modern plant erected on the new site. The building will cost \$35,000 or

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more, and will be situated in the very best part of the city. The people of the church and community are manifesting much interest in the new project.

—J. A. Barnett, of Bloomington, Ill., will

assist C. G. Cantrell and his church at Literberry, Ill., in a meeting beginning August 27. Mr. Barnett has decided to remain in evangelistic work for several months, with headquarters at 512 Grove street, Bloomington.

—L. J. Marshall, pastor at Wabash Ave., Kansas City, Mo., is a strong and successful advocate of foreign missions. During the six years of his service with this congregation there has been a notable development in interest and offerings to missions. The total contributed to missions during these years is \$2,535.49. For other causes and the regular expenses of the church work a total of \$32,844.95 has been raised. A large feature of the work of Mr. Marshall at Wabash Avenue has been the erection of the fine building in which the congregation now worships. About 400 persons have been added to the membership.

—The first year of E. P. Wise at East Market church, Akron, O., has been a fruitful one. The Bible-school attendance has been increased by about 100 and the school has been thoroughly graded. A hundred persons have been added to the church membership, and a strong Intermediate Endeavor society and Boy Scout organization added to the church forces. Certain institutional features have been introduced, among them a tennis court for the use of the young people.

SERMON INSPIRES SONG-POEM.

R. Douglas Bird is a singer and composer of San Diego, Cal. Mr. Bird recently wrote Dr. Edward Scribner Ames the following letter:

"My Dear Sir: I read with deep and profound interest your sermon, 'Prayer' as Published in 'University of Chicago Sermons,' and am forwarding you a copy of hymn poem inspired by its message. I will later set same to suitable and religious music and mail you a copy. If the inspiration appeals to you I will feel honored with your acceptance of the dedication.

"With every good wish for you in your noble work, I am cordially and sincerely yours,

"P. Douglas Bird."

The following is the passage from the sermon which especially impressed the hymn-writer:

"But there is a type of prayer in which a nobler faith utters itself, faith in the divine reason and law of the world, which calls forth expressions of the profoundest gratitude, of dependence and need, of aspiration and hope. It is the child talking to the Father."

The poem was printed in the Sunday-school page of last week's "Century," and is entitled, "Safe In Thy Love."

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Hiram is a great missionary center of the Disciples of Christ. The Wharton Memorial Home for the children of missionaries is here, and more missionaries have gone out from Hiram than any other school of the brotherhood.

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